

the defenestrator

issue 24



★ Philly's Newspaper for Optimism and Refusal ★ July 2003 ★

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The defenestrator is Philly's sporadic newspaper for resistance, creative revolution and action. To defenestrate Power means total refusal of its tools and tentacles. Like the Hussites had their oppressors thrown down from the Prague castle into the angry mob below, the defenestrator wrestles power and privilege from its highest and most protected strongholds and casts the beast out of the window and down into the angry hands of the people.

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Tear Gas:

G8 Summit in Evian Met With Massive Resistance cut, pasted and compiled from indymedia.org Anti-capitalist forces exploded back on the scene on the first weekend of June, facing brutal repression from police forces during G8 Summit protests in France and Switzerland. The summit, which occurred in Evian, France was met with colorful displays of resistance along with militant barricades which hindered talks between delegations from the eight wealthiest nations in the world- France, Germany, Italy, Japan, Russia, the United Kingdom, the United States and Canada.

The intensity of G8 protests, which have occurred for longer than a decade as part of the global justice movement, signal the continuation of the demand by people everywhere for an end to global capitalism and the implementation of democratic and just economic, environmental and social policies.

No Roads Lead To Evian:

Sunday June 1st On the main anti-G8 protest day, activists were out on the streets in the early morning hours long before the G8 summit started in Evian. Cheerful dancing crowds filled the area with rhythms, sound systems, and color as early as 6am. They blocked crossroads in Lausanne, bridges in Geneva and main access roads from Annemasse towards Evian [map | report]. The G8 summit was delayed for a couple of hours. Later the police moved in everywhere with increasing heaviness: mass arrests, heavy use of teargas, rubber bullets and concussion grenades. In Geneva, many locals took to the streets against German riot police who appeared out of control in their city.

The main Geneva demonstration reached a climax at mid-day, when 100,000 demonstrators from Geneva joined an equally large contingent from France at the French-Suisse border. On their way back, they were attacked by German-speaking riot police. Several people were seriously injured. One of them, Guy Smallman, an IndyMedia volunteer and photographer, needed a two hour long operation after police fired a stun grenade at his leg. Meanwhile, the "March on Evian" lifted the barricades on the road from Annemasse to Evian near St Cergues after having reached their objective: the G8 summit was delayed for 2 hours. Between 800 and 3000 people had held the position with bonfires from 6 am to 10.30 am despite tear gas and percussion grenades, and were generously supported by locals. Some arrests were made.

At the same time, the legally approved Lausanne/Bourdonette protest village was besieged by police. Most inhabitants had spent the morning at a festive pink and black demonstration near the red zone in Lausanne.

police in the city center, who responded with tear gas. Two cops were taken away in ambulances.

A focus of police attention in the evening between 8pm and 10.30pm was the Social Center L'Usine, which houses an independent

The Smell of Frightened Capitalists

Dancing crowds disrupted the delegate's passage towards the ferry, until teargas, water canons and concussion grenades drove them out of town. On return to the village, police demanded to see ID of the 1.150 people pres-

media center. Groups of rioters were pushed with rubber bullets towards L'Usine, and attacked with rubber bullets, pain-balls and a lot of tear gas near the Maison d'Associations nearby. After surrounding L'Usine for about

an hour, police entered the Social center, many of them dressed as protesters. Many of the 100 activists trapped inside were beaten up and had their passports confiscated, while others continued producing radio- and video streams as well as updating websites. 11 people were arrested and later released.

In Annemasse, two demos supported the besieged L'usine and the people trapped in Geneva, though under heavy police presence themselves. At midnight, they returned peacefully to the VAAG camp, while the police blocked the entrance to the motorway nearby.

Around 11pm, mainly young people were still fighting the police in central Geneva watched by locals, with property

destruction on one side and water canons on the other. Police were charging around the "Place de Plainpalais" and isolated the Social Center Maison d'Associations. We heard that at midnight a fun street party was going on at Place de la Bastille.

more information:
<http://indymedia.org/g8/en/> <http://kanalb.de>

ent including locals from Bourdonette. Inhabitants of the village reported an impressive solidarity sit-down in high spirits. The camp was besieged until 5pm. Several hundred people were detained at a holding station at Mont-sur-Lausanne. At 4pm, the police announced that the camp would be evicted. Most arrestees were released within a few hours.

At about 11am, a group of climbers and their supporters were ready to block the G8 convoy on the motorway Geneva-Lausanne at the bridge over the river Aubonne. Arriving police officers aggressively attempted to clear the motorway, and cut off the rope which was both blocking traffic and holding two climbers hanging from it from both sides of the bridge. Martin Shaw, one of the climbers, fell 20 meters deep into the stony river and injured his back and leg. He survived, but is still in hospital. His condition is stable.

From afternoon until late, police desperately tried to "clean up" Geneva. Their charging affected passersby and demonstrators indiscriminately. They attacked demonstrators in front of the Museum of Natural History near Route de Malagnou, and there was street-fighting in other places too. At 7pm, many demonstrators were still assembled in the streets, despite being tear gassed and smashed to the ground. Meanwhile, local kids from the housing estates were fighting the



"Standing here I do not hesitate to declare with all my soul that the character and the conduct of this nation never looked blacker to me than on this 4th of July. With the return to declarations of the past or the professions of the present, the conduct of the nation seems equally hideous and revolting, America is false to the past, false to the present and solemnly binds herself to be false to the future."

-Frederick Douglas 4th of July Speech 1852
Rochester NY-

4th of July Anti-Imperialist Actions

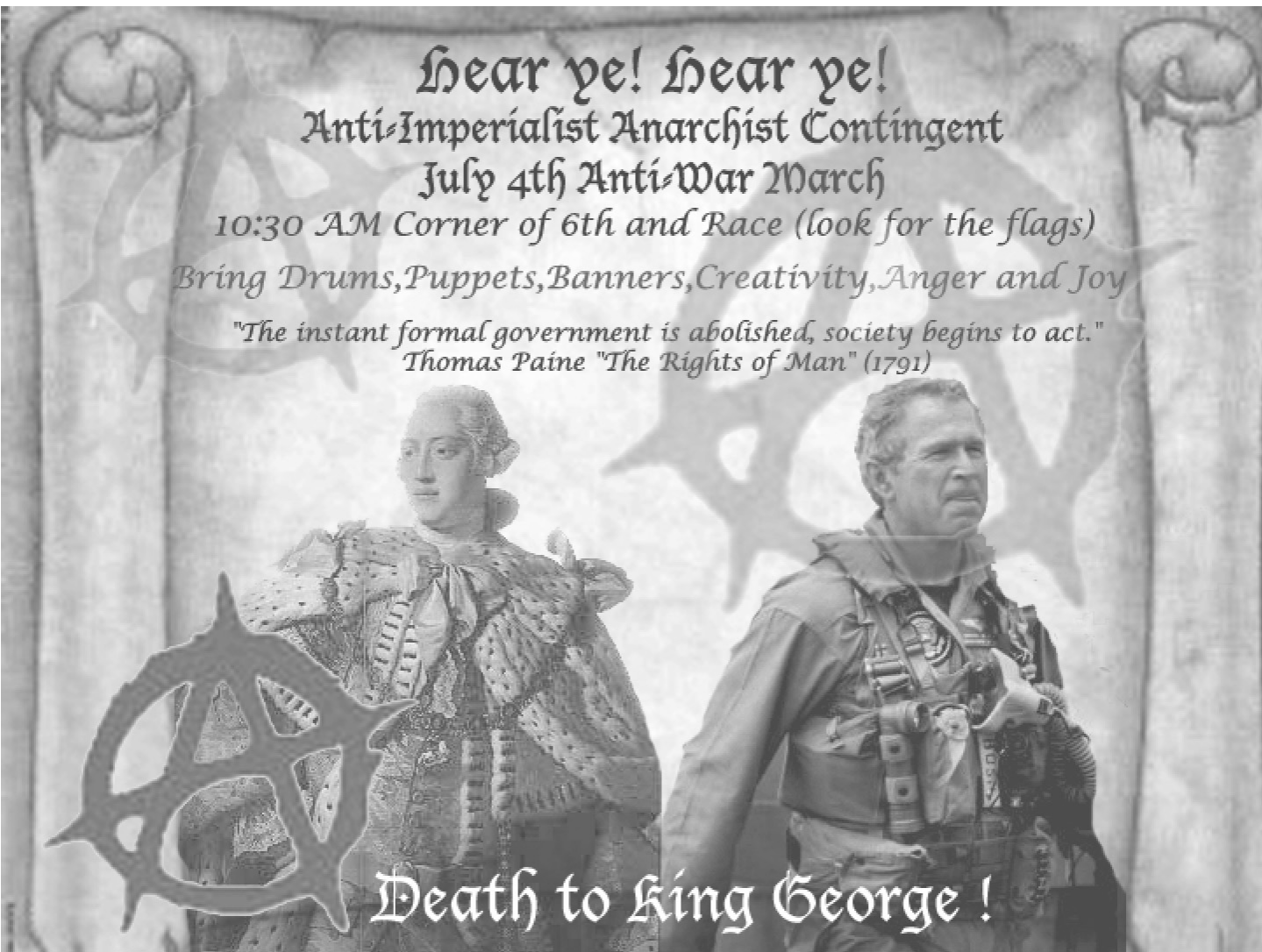
Join us in Philadelphia on July 4th - 10:30am at the corner of 6th & Race - in an Anti-Imperialist/Anti-Capitalist contingent in the National Protest calling for a Stop to US Wars at Home and Abroad (at the opening of the National Constitution Center). Bring banners, drums and noisemakers! Autonomous actions are strongly encouraged throughout the week of Sunoco's Welcome America festivities leading up to the 4th.

With events like "jugglers juggling the powers of state" and the "NCC Freedom of Expression Stage" how can you NOT pay them a visit! (see complete listing of NCC events below.

Anti-Imperialist Actions and Other Events of Interest: Complete Listing at: phillyimc.org

Neighbors Against McPenntrification vs. Toxic McDonalds

In what some see as a possible landmark victory in a struggle that's stretched about 3 years now, Judge Carafielo in the Court of Common Pleas decided on April 30, in favor of an appeal to stop the construction of a new McDonalds restaurant on the 4200 block of Market St. The appeal was filed by community anti-gentrification group Neighbors Against McPenntrification (NAM) who have been at the forefront of the struggle to put a stop to the building of a McDonalds on their block, as well as keeping up the fight against Penn driven gentrification in West Philly. Though McDonalds have already filed their petition to reconsider (in effect appealing an appeal), the decision was the fruit of years of organizing and relentless struggle against various forces from the corporate, bureaucratic and academic spheres.



"Top Dog" Got Rabies! Bit Workers Hard!

Top Dog has been a Bad Dog! The upscale sports grille on 36th and Chestnut had bought out Shula's in July of 2002, but they left its employees with a 'bone to pick.' This is the first labor dispute in Philadelphia to challenge Philadelphia City Ordinance #000108 which states,

"An Ordinance enacting a new Chapter 9-2300 of The Philadelphia Code entitled 'Protection of Displaced Contract Workers,' and amending Section 19-2602, entitled 'Licenses' require that all contractors awarded contracts for the performance of food and beverage, hotel service, health care, janitorial or building maintenance services within the City of Philadelphia retain certain non-supervisory employees of the previous contractor for a 90-day transition employment period during which period retained employees may not be terminated except for cause, and to require that said employees be provided with various other job security protections, providing penalties for non-compliance, including but not limited to revocation of the business privilege license of violators, and granting remedies to aggrieved parties; all under certain terms and conditions."

Unfortunately for the former Shula's employees, the workers protection ordinance was ignored by Top Dog, and when they requested applications for employment, 37 of them were refused. Some folks like Anthony Daversa, who worked there for 26 years, had been long-term employees at Shula's and had made a fair wage with benefits. This drastic loss forced some of the workers to research what they can do to fight this lockout. They found a few dedicated organizers from the Hotel Employees & Restaurant Employees (H.E.R.E.) and proceeded to challenge the 'Dog' by demanding their jobs back in accordance with the law.

Since July, they've has given the 'Bad Dog' a bad case of flea-bitten protests. Every lunch and dinner, there have been picket lines outside the bar and grille, every weekday, to this day. The support has been phenomenal, and several other union organizers and volunteers have come out through last winter to show some solidarity.

H.E.R.E. organizer Kevin Smith has made it clear that "This is not just a union issue, this is a human issue. The Top Dog needs to comply with the ordinance and pay these workers area standards." Smith and fellow

organizer Charlie Murphy can be found in front of the Bad Dog, 'hounding' folks not to cross the line, asking them to show support by NOT patronizing the restaurant. When I met up with Smith and Daversa, they both seemed sure that they would win this battle. Daversa exclaims, "We were hurt by the fact that didn't accept us back," but cheerfully smiles at Smith, with hope for the picket. Smith, stern and 'matter-of-factly,' points out that these folks are dedicated. "We're gonna be here one day longer then them. We're gonna get the jobs back!"

Many folks have come out to support them since July of last year. Councilwoman Blackwell and Councilman Mariano have both expressed support, and letters were delivered to the Bad Dog from organizations like Jobs With Justice and Coalition of Labor Union Women. Some Penn students have supported the picket by handing out leaflets on the UPENN Campus, where the restaurant neighbors. Being that the ordinance is supposed to protect workers citywide, other unions have shown support like GET-UP, Teamsters 115 and 683, Brotherhood of Electrical Workers, District Council 33, AFSME 696, etc. In the cold winter days, neighborhood folks came out to the picket line with coffee and words of kindness.

Often, unknowing patrons will show up to the bar and grille to enjoy a dinner with the family. Many times, the picket has turned them away through sheer 30-second verbal education. Some folks turn around simply because they know better then to cross a picketline - EVER. (good for them) Some come up to get the whole scoop on the situation, and ask how they can help. Unfortunately there are many who don't care about the plight of the workers and just shake their heads ignorantly, proceeding to the entrance.

When asked about this, Tony's smile turns sour, "It's a shame that people are not sympathetic and will cross our line...at \$2.13/hr, Top Dog isn't paying area standards...it's all about greed."

For those who feel outraged by this rabid restaurant, and their dirty deeds, they can call the Top Dog and complain at 267-284-0315, and/or write to their City Council person to demand that the Top Dog be forced to comply with the ordinance.

Budd Street Squats Evicted

by dave onion

On May 30, around 3pm the squatters at 626 Budd Street got a knock on their door. It was an officer from the Philadelphia Housing Authority (PHA) with an unreasonable demand: "You have 24 hours to get out or you're going to jail." Not long after the message had traveled down to the other two neighboring squats, 622 Budd St. had their door kicked in. A white guy in a suit, peeked in the door yelled something about electricity and threatened those inside: "You're squatting my building. If you don't want federal charges, get out!" Everyone inside complied, scrambling to grab whatever belongings they could and got out. By nightfall PHA workers and cops had boarded up the 3 houses on Budd Street. When the residents broke back in later to get their stuff, they found their houses devastated. All the window frames had been pulled out and glass smashed, doors kicked in, furniture upturned and the entire place ransacked. Everything of value was gone: stereos, VCRs, a sound system, one of the residents savings of \$400 gone, missing from her bag whose contents was strewn across the floor.

First warning tremors of an eviction came, when early one morning in early May, a City truck showed up and cut off the gas lines to the houses. A city worker told a woman affiliated with the garden who approached him that more than likely the water would get cut next, usually preparations for demolition. Some of the squatters got on the ball calling City Hall in hopes of somehow putting a stop to what seemed like an impending demolition, but after days of haranguing Jannie Blackwell's secretaries over the phone and hearing nothing of significance back, it seemed like either nothing was coming of it or the impending demolition was all hype.

The eviction ended for the moment anyway, one of the more positive ongoing projects that grew from the seeds planted in the tumult of the Republican National Convention (RNC), over 2 years ago. That Budd Street runs just about a block east to the building formerly known as the Ministry of Puppetganda Warehouse was no coincidence. Late July of 2000 thousands poured into town to disrupt the GOP's festivities against the death penalty, to support our political prisoners and to shake the Criminal Injustice System in general. Some activists had acquired temporary use of a warehouse on the 4000 block of Haverford to use to build props and puppets. Before long, Everybody's Kitchen, a traveling hippy activist kitchen found themselves an empty lot barely two blocks away on Budd St. where they set up shop and began cooking and serving meals for the community as well as for the anti-RNC puppet makers and organizers down the block. It became one of the most dynamic spots in the pre RNC weeks, one of the few places where the mostly white visiting activists managed to create meaningful connections with the surrounding community. Neighborhood kids helped serve food alongside the hippies running the bus. Activists in town looking for some direct action were put to work cleaning up trash, and before long the once deserted lot became a place where locals were chatting politics over 40s and food with visiting radicals. Alice, an older black woman from the neighborhood been gardening a plot on part of

the lot already, and within a few week, earth had been turned to start up several other plots. The birth of these gardens was in many ways very spontaneous, a fusion of some restless boredom, some creative vision and collective inspiration. After the chaos, raids, beat downs and arrests of the RNC, Everybody's Kitchen stuck around and the garden began to develop in to a thriving community space.

Shortly after the Republicans and most of the activists left town, the buildings across from the garden had become abandoned and it wasn't long before some of the gardeners had busted off the plywood and moved in. The buildings were trashed. Taking their time, the new inhabitants, a loose assortment of anarchists and punks who'd moved in began transforming the previously uninhabitable buildings into viable living space. The squatters replaced all the plumbing from scratch (upon moving in the rotten plumbing was so shot with holes that toilets leaked straight into the basement) starting in one house and eventually in hooking up toilets and running water in all three. Electricity was wired (and stolen) by a licensed electrician, a veritable squatters' Harry Tuttle. The squatters also replaced doors, windows, built and took down walls, insulated and hooked up central heating for all three houses, all from scavenged or trash picked parts. From the inside the squats were unrecognizable, often a bustle of activity though from outside, on Budd St itself, aside from random looking decorations the buildings appeared to be more or less the empties they'd once been. Sounds from the front stoop oblivious to inhabitants would drift inside the house: local kids beatboxing and freestyling or the social activity that sometimes accompanies the consumption of malt liquor, smoking weed or crack or shooting dope. Over the years, the few attempts to open up the front doors and come out in the open were all met quickly with visits by cops or PHA workers who promptly reboarded up the buildings. Talk of a more assertive reopening later on never made it past the momentary procrastination.

The Budd St squatters or Budd Street Anarchist Collective as they sometimes called themselves never wasted time looking for credentials for their activity, but for a squat inhabited mostly by punks, they were untypically active and involved with their community, a characteristic that drew squatters from other houses, frustrated with their own apathetic houses into Budd St. Without hiding their freak identity and rebel ways, the squatters engaged the neighborhood in an upfront and practical way. Weekly meals and food giveaways (from surplus groceries discarded by suburban supermarkets) was hands on mutual aid, highly valued in a neighborhood where it seems nearly everybody is in a rough struggle for survival. Another ongoing effort was the regular cleanup of the block and surrounding lots which were often used as defacto dump sites. Also just in its larval stage was a bike workshop, which took up nearly the entire ground floor of the middle house. Over time, some of the squatters had gathered a collection of tools and donated or trash picked bikes, the primary capital for the spontaneous project. During the weekly meals, the garden also became a place where neighborhood kids and local cyclists would come and fix their bikes.

By the time of the eviction the bottom floor was just steps away from becoming a fully functional free bike shop with open hours and air compressor.

The activity at Budd St. never reflected that of typical radical activism and few in the general community of anarchists living in West Philly ever paid Budd St much attention, probably unable to recognize similar desires through differences or stereotypes. Some of this probably reflected a divergent way of being that accompanies squatting where one lives very directly immersed in ones politics as opposed to an approach of organizationally attempting to implement changes in society. From the standpoint of politicized unemployed people living in broken down houses with no protection by and under looming threat of police trouble, values like mutual aid and solidarity become a daily necessity to get just the basics of a household together. The food giveaways, for example came as a logical next step from attempting to feed each other from supermarket dumpsters.

Dan, one of the squatters who'd been around at the time of the eviction: "You're putting yourself in a situation where your daily existence is in opposition to the state. Everything is illegal. Because you're not paying rent, it opens up huge amounts of time to make your visions possible."

By the end of Budd St, some personality clashes amongst the squatters had led to the point where few of them had much drive to keep the houses going against the odds of an eviction. Some of the squatters however seemed never to have had much faith in any chances to defend their place from the start anyhow. Instead of preparing for a strategy to deal with the inevitable trouble of a raid or an eviction (whose coming is always just a matter of time for any squat that chooses not to dissolve on its own accord), the Budd St squatters chose to let it go without resistance. As a former squatter, seeing a 3 year old project fall apart because those who made it happen and brought it to life were not for whatever reason willing to resist or at the very least refuse to cooperate with their evictors is really sad, especially one that for an outsider was an inspiration and a glimmer of hope. We can just hope that such projects in the future will have the stubborn determination to hold their ground.



repression in seattle

(text excerpted from Seattle Indymedia)

At least twelve people have been arrested following June 2 demonstrations against the LEIU conference in downtown Seattle, near where the secretive private intelligence network is holding its annual conference. In one confrontation between Seattle Police and demonstrators, National Lawyers Guild legal observer Larry Hildes was hospitalized after being shot in the back with "non-lethal" weapons.

Following an early evening rally in Westlake Park, several hundred demonstrators began a nonviolent, permitted march toward the LEIU conference site, the Red Lion Hotel, where cordons of police waited in riot gear. The crowd continued to rally there with music from the Anti-Fascist Marching Band and the Infernal Noise Brigade; some burned and tore US flags. One protester climbed atop a nearby awning and attempted to burn a flag there; as he descended, other demonstrators huddled around him to protect him against identification and arrest. However, one or more of the people in this huddle turned out to be undercover police, and disorder broke out when one undercover cop reportedly provoked a fistfight while attempting to subdue the protester. The police then moved against the dispersing crowd, using pepper spray, concussion grenades, plastic clubs and guns loaded with non-lethal weapons. Several people were seriously hurt after receiving pepper spray in the face. Before being taken to the hospital, Hildes reportedly described the encounter as "the worst he had ever seen."

more info: www.seattleindymedia.org



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The Great Weapons of Mass Destruction Hoax

by Bob Allen and Kitty Bryant

The US propaganda campaign against Iraq, based on alleged "weapons of mass destruction," has moved into the final stage, where we can expose, in its entirety, the great hoax that successive US administrations have pulled off, against the people of Iraq.

Leading up to its invasion, the US claimed that Iraq posed a threat because it continued to possess "weapons of mass destruction." While the US bombed Iraq, to destroy its already meager defenses, the US railed against Iraq as a dangerous axis of evil.

In his case against Iraq, US Secretary of State Colin Powell presented an illustrated slide of a canvas-sided trailer. The drawing was labeled "Mobile Production Facilities For Biological Agents." Powell claimed the UN inspection teams' exhaustive searches had been evaded by these secret biological weapons labs on wheels. Post-invasion, after weeks of failing to uncover any weapons of mass destruction or production sites, the administration promoted the discovery of two trailers that looked remarkably similar to the trailer in the UN slide-show. Both the CIA and the Defense Intelligence Agency called the trailers "the strongest evidence to date that Iraq was hiding a biological warfare program."

If the trailers are the "strongest evidence," then the US should back its bags and go home. For the evidence concerning trailers disproves American allegations of weapons of mass destruction, and it supports the Iraqi explanation that these mobile labs were used to produce hydrogen gas to fill weather balloons.

No Evidence of Trailers' Connection with Bio-Warfare

After intense scrutiny, the US could uncover no trace of anthrax or other pathogen inside the trailers. To both British and US experts, the canvas sides of the trailers were inappropriate for vehicles designed to produce dangerous agents.. The chairperson of the British Royal Society's working group on biological weapons, Professor Harry Smith, rejected Powell's conclusion that the mobile units had been used to create anthrax. "I am concerned about the canvas sides. Ideally you would want airtight facilities for making something like anthrax. Not only that, it is a very resistant organism and even if the Iraqis cleaned the equipment, I would still expect to find some trace of it."

A US intelligence official explained to the Los Angeles Times (June 23,

2003) why hydrogen production was the likelier function of the mobile labs: "the tarpaulins covering the sides of the trucks appeared designed to be pulled away to let excess heat and gas escape during the production of hydrogen. The tarps would allow in far too much road dust and other contamination if the equipment inside were meant to produce bio-warfare agents."

Even more damning to the US case, and an indication of the depth of the hoax pulled by Powell and Bush on the world, is the historical record that establishes that these labs are, in fact, exactly what Iraq has claimed they are - mobile vans that Iraq used to produce hydrogen to fill weather balloons.

According to the British newspaper The Observer (June 8, 2003) "Senior Iraqi officials of the al-Kindi Research, Testing, Development, and Engineering facility in Mosul were shown pictures of the mobile production trailers, and they claimed that the trailers were used to produce hydrogen chemically for artillery weather balloons." During the Iran-Iraq war, the Iraqi military sent up hydrogen-filled balloons during combat operations to gauge wind speed. The Observer reported that units similar to those seized by the US were sold to Iraq in 1987 by a British company named Marconi. At that time Britain and the US were allied with Iraq in its war on Iran.

From the vantage point of hindsight, we can see that Powell presented an unsubstantiated, and misleading case, against Iraq. Yet in the face of new evidence to the contrary, Powell remained undaunted, telling Sunday Fox News "We have uncovered the mobile vans and we are continuing to search" He proudly carries forward the Great Hoax of the Weapons of Mass Destruction that has been US policy at least since 1995.

A Bull's Eye History of UN Weapons Inspections

UN weapons inspectors entered Iraq in April 1991, and by 1995 the inspections process was moving into a final phase, where monitoring

devices installed throughout Iraq would automatically detect proscribed weapons production. According to Dilip Hiro's "Neighbors, Not Friends: Iraq and Iran after the Gulf War," in August 1995 the head of Unscm (UN Special Commission) Rolf Ekeus "said that if Iraq's claim to have destroyed unilaterally all its biological weapons before the Second

Gulf War could be verified, then he would inform the Security Council that Unscm had fully accomplished its mission, thus paving the way for an end to the embargo."

Hans Blix, who then headed up the International Atomic Energy Agency's inspection team, was preparing to certify Iraq in compliance with its nuclear weapons obligations. France and Russia began to argue that sanctions on Iraq should be lifted.

Then on August 5, 1995 Saddam Hussein's son-in-law, General Hussein Kamil Hassan, defected, providing the US with evidence that Iraq had been withholding from the UN inspectors. The evidence concerned hidden weapons programs that had been unilaterally destroyed by Iraq in 1991, in order to keep the UN inspectors from discovering them. What Hassan reported was not the existence of weapons of mass destruction in Iraq, but rather the destruction of these programs, in secret, in 1991. Iraq had failed in its frantic efforts to acquire a single nuclear bomb, and it had destroyed the chemical and biological agents it had weaponized, along with the materials used for their production.

The defection of Kamil Hassan embarrassed Iraq, for it showed that Iraq had lied extensively about its former weapons programs. In September 1995 Iraq made what Dilip Hiro describes as a "clean breast" of its WMD programs. Meanwhile Washington became even more determined to keep sanctions on Iraq and used Kamil Hassan's insider information to plot the assassination of Saddam Hussein.

From 1995 to 1998, the Clinton administration maintained the hoax of "weapons of mass destruction" to inflate the threat of Iraq as the US built up its military forces around Iraq. The US took direct control over inspections in July 1997, when Rolf Ekeus was replaced by Richard Butler, an Australian who coordinated Unscm inspections directly with US officials. The point of inspections was no longer to discover weapons. Instead inspections were designed either to provide intelligence information that could be used against the Iraqi regime, or they were designed to provoke Iraq into refusing access, so as to justify US bombing.

In a February 1998 speech, Clinton described Iraq's "offensive biological warfare capability, notably 5,000 gallons of botulinum, which causes botulism; 2,000 gallons of anthrax; 25 biological-filled Scud warheads; and 157 aerial bombs." These were the very same materials that Kamil Hassan confirmed Iraq had destroyed seven years previously.

SHUT DOWN THE FTAA !

Anti-Capitalists Vow To Shut Down The Free Trade of the Americas Ministerial In Miami, November 2003: A Statement From The Louisville Consulta

To the indigenous pueblos and all communities in resistance in Mexico, Mesoamerica, and South America; To the people in resistance in North America; To the national and international press:

We are a group of anti-capitalists from around the east, south, and midwest regions of the land occupied by the United States government. We are women, men, gender queers, straight, queer, parents, children, young, old, people of color, white, privileged, underprivileged. From June 6-8, 2003 we met to discuss our response and resistance to the upcoming Free Trade Area of the Americas (FTAA) ministerial slated to take place November 20-21, 2003. As a result of our collective discussion, we declare:

We stand with all those in resistance to government and corporate powers that control, dominate and occupy our lives, resources and lands.

We reject the Free Trade Area of the Americas because it will: -diminish biodiversity and ecological integrity -exploit people across the world—women, children and people of color in particular -decrease workers' rights, safety and the right to organize -limit mobility of immigrants while allowing capital to move more freely -threaten the existence and autonomy of indigenous communities -undermine the self-determination of all communities We reject the privatization schemes for water, health care and other essential public services.

We reject the militarization of all nations, which plays an inherent and essential role in maintaining a capitalist order. We also reject wars between nations that serve to cement that order.

We reject police violence and repression in our communities and attacks on civil liberties in the United States.

We reject the Plan Puebla Panamá (PPP) and any corporate centered development projects that do not consider the needs and desires of the communities they affect.

We declare ourselves in solidarity with those who protest the upcoming World Trade Organization (WTO) meetings in Cancún, México.

We will vigorously mobilize to shut down the FTAA ministerial meetings in Miami, November 2003.

We are confident in our struggle—the CEOs and the government officials who do their bidding are few, we are 6,000,000,000.

We issue this declaration to inspire effective resistance to global capitalism just as we are inspired by the many faces of resistance in Latin America and Mexico to create a world with dignity for all people.

The communities of autonomy and joy emerging from our struggles are not bound by state or country lines, and in Miami we will cultivate this spirit throughout the Americas—for all our sakes!

The Louisville Consulta June 8, 2003

<http://www.stopptaa.org>*Email lists: stopptaa@lists.riseup.net*



Iranian Students Spark Revolt

A cursory analysis of the June uprising against repression and privatization

by wispy cockles aka sean west damon

On the night of wednesday June 11th a new resurgence of student revolt erupted onto the streets of Tehran. Initially several hundred students took the streets to express their anger with the government's plan to privatize the university system and with the government's decision to close university campuses in order to prevent demonstrations in the week leading up to the fourth anniversary of the July 9th 1999 student protests.

The July 9th protests four years ago, led by Tehran University students, were sparked by the banning by judiciary decree of the Salaam (Hello), an independent daily newspaper that argued for government reforms. The 1999 protests grew to more than 1,400 people in less than three days.

This time around a similar situation developed. The initial actions of students created a space for popular dissent against the regime in which thousands of people joined in violent demonstrations against the clerics which ran for several nights.

The friday night protests were by many accounts the largest and most disruptive, erupting on the campus of Shaheed Beheshti University in northern Tehran and moving onward to overtake the two major highways leading to the dormitories of Tehran University.

Earlier in the day riot police and pro-government vigilantes had attacked five dormitories busting out windows and doors and severely beating and arresting several students.

By the evening traffic was snarled as many people had taken to the streets in automobiles and on foot to see what the demonstrations were all about. People sympathetic to the demonstrations attempted to direct traffic around bonfires that had been lit in the roads. At one point several people yelled angrily at a man who had left his vehicle to help direct traffic. "Just be patient, we are trying to have a revolution," the man yelled back. "Tanks, machine guns are no longer effective," cried out protesters in defiance of Iran's iron fist policy towards domestic dissent. Demands for the release of all political prisoners and an end to the rule of Supreme Leader Ali Khamenei, who is seen as the main opponent of reforms that would open up more space for political dissent and democratic participation. "This is civil disobedience," shouted a 45-year-old man beside his car on Chamron Highway, where demonstrators had lit stacks of tires and even trees on fire along the road. "We are standing up against them. We are resisting and protesting against the regime." Running battles between protesters and riot police and vigilantes bloodied the streets throughout the evening. The vigilantes, a paramilitary group commonly reported to be under the control of Supreme Leader Ali Khamenei,

known as The Baseej and also known as Ansar Hezbollah, rampaged throughout the city on motorbikes and pickups in groups of up to 200. They beat demonstrators with rubber truncheons and wooden sticks, going as far as to drag people out of their cars to assault them. They positioned their ranks with Kalishnikov rifles at intersections over which they had gained control. Some witness claimed to have seen people with slash wounds from razors and gunshot wounds. By early morning hours the demonstrations had been repressed and The Baseej made victory laps around the campus beating their truncheons against the sides of their trucks to inspire fear in demonstrators who had retreated back to the university.

While the brave actions of student and popular protest against privatization and theocracy in face of brutal repression are something to be applauded a specter lingers in the background of this popular uprising. With US victory over Iraq, the US is eager to tighten its grip over the whole region. Recently US saber rattling toward Iran has increased with US government claims that Iran supports global terrorism and is developing a nuclear weapons program. Not even Iran's support for US operations in Afghanistan was enough to keep it off of the "Axis of Evil" list!

The US government is eager to forward any attempts to destabilize the Iranian regime so they can move in and gain as much control as possible over this gateway nation between the Middle East and Central Asia. With US troops stationed in Central Asia (Afghanistan) for the first time in modern history and the toppling of the Baathist regime in Iraq conquering Iran is the next big step to concretize US control over both of these regions. In the weeks preceeding the uprising nearly a dozen US-based Persian-language satellite television stations had been broadcasting calls for demonstrations and rebellion in the lead up to the July 1999 anniversary. The US regime will certainly encourage instability within Iran to the

extent that it creates opportunity for US interests to expand. However, it's foolish to assume that Satellite television or US operatives within Iran could have caused the demonstrations. There has been the steady emergence of homegrown resistance and reform movements in Iran for well over a decade, including not only students who protested the banning of The Salaam in 99 and the death sentence of a reform activist this past November, but also a movement by workers against lay offs and for the restoration of the right to strike.



On February 11th 2003 CIA director George Tennent reported to the Senate Select Intelligence Committee that "For now, our bottom line analysis is that the Iranian regime is secure, but increasingly fragile." It is clear that US intelligence is closely watching Iran for any opportunity that it might have to gain influence over an emerging, broadbased movement capable of regime change.

The US is certainly no friend to left wing demonstrators fighting privatization as was illustrated by the experience of anti-biotechnology activists who while protesting the World Agricultural forum in St Louis, Missouri last month had their homes and community spaces raided by federal and local authorities and were arrested without provocation while bicycling or walking around town. Nor is the US government an ally to people fighting tyrannical regimes, as the people of

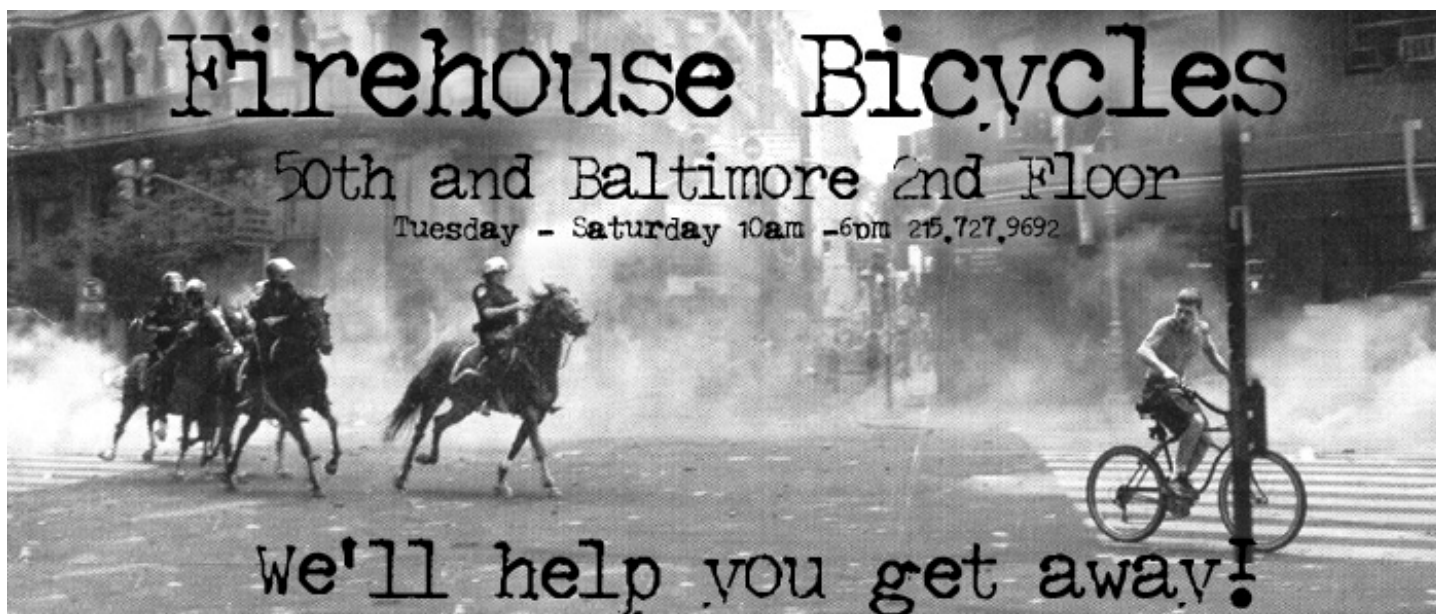
Palestine, Columbia and Chile can attest to in their struggles against US backed regimes. The US government is only a friend to its own interests: continued growth of its geopolitical influence in the Middle East and beyond, the perpetuation of a system of free market fundamentalism called global capitalism and the obliteration of whomever stands in its path. Therefore any success by the Iranian people in toppling the clerics and the oppressive regime that has held them in bondage since 1979 in Iran will reveal a larger struggle. The struggle

against a powerful US empire which will quickly move to co-opt their movement and install a puppet regime in Iran suitable to its interests. The Iranian people must not choose to go backwards into the past and find themselves once again under control of foreign regimes and used to keep oil prices cheap as they were before the Islamic Revolution under the Shah. Nor must they settle to live under the independent, but oppressive rule of the clerics. They must move forward and shape history in a new direction to create a society where

they have not only self-determination but political freedom and social equality as well. They must revive a revolutionary spirit that puts the people's needs above that of the Iranian ruling class and the US ruling class respectively. They might cast a glance back to the All-Iran Worker's Alliance, who before being brutally repressed by Ayatollah Khomeini and the clerics during the Islamic Revolution, struggled for a society "free of class oppression" and called for worker's shoras (councils) to be "formed by the workers of each factory for their own political and economic needs."

Having lived under oppressive regimes, both Islamic and imperialist, for sometime one can assume that they have no desire to be anyone's dog any longer and if they have a chance for

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The Eros Effect

This interview originally appeared in the first issue of Praxis, journal of the Red & Anarchist Action Network (Summer, 2003)

George Katsaficas is a professor of Humanities and Social Studies at the Wentworth Institute of Technology. In 2001 he spent time reasearching the Kwangju uprising in South Korea. He is the editor of New Political Science and the author of several books including The Subversion of Politics: European Autonomous Social Movements and the Decolonization of Everyday Life and Imagination of the New Left: A Global Analysis of 1968. He has also edited several books, most recently The Battle for Seattle. A close friend of Herbert Marcuse, Katsiaficas runs the website ErosEffect.com.

RAAN came into contact with Katsiaficas mostly as a result of his phenomenal work in The Subversion of Politics, a book that deals in part with the German Autonomien and Italian Autonomia. After a few exchanges in dialogue, RAAN was able to conduct this interview, in which we have tried to hit upon some practical solutions to common problems within the anti-authoritarian movement.

June 1, 2003 Gwangju (South Korea)

RAAN: To what extent do you see a need for an open alliance between anti-statist forces, and what forms have such alliances taken in the past? What do you feel has been the main cause for division amongst anti-statists, and what are the necessary steps that you feel need to be taken to obtain a unifying open alliance of these anti-statists?



George Katsiaficas: In my opinion, one of the main problems dividing the radical movement has been and continues to be an obsessive compulsion to define ideology first rather than unity on the basis of action and program. By this I mean an over-theoretical orientation--"Zerzanists" vs. "Bookchinites" as a contemporary example in the anti-statist movement. Consider for a moment, the radical movement of the 1960s, which had not widely developed an anti-statist position but which was nevertheless quite radical and active, pulling in millions of people into a militant movement that opposed the government and momentarily posed the idea

of a revolution. I remember a story about one of the final Students for a Democratic Society conventions in 1968 with thousands of people present.

The PL (Maoist/workerist) faction insisted Albania was a "socialist"

An interview with George Katsiaficas

country and should be supported. The RYM (Revolutionary Youth Movement) disagreed. Hundreds of people were chanting, "Ho Ho Ho Chi-Minh, NLF is going to win!" against the other side chanting "Mao, Mao Mao Tse-tung, Revolution by the young." During a brief pause, someone in the back yelled, "What's the capital of Albania??" Silence followed. No one in the room even knew the name of the city. The eloquence of this silence speaks volumes to the overrideologization of the movement and the waste of thousands of activists' energies. Actually it's worse than a waste--it's the counterrevolution inside the movement, the prevalence of dead labor, weighing like a "nightmare on the brains of the living."

RAAN: To what extent have autonomous movements in the past been attacked or hindered by the political left (Leninists, Greens, etc), and what can be done to minimize the damage done?

GK: In the latter part of the 20th century, the best revolutionary organizations in the Americas developed outside--or in opposition to the established left. Think of the Fidelistas in Cuba, the Tupamaros, Sandinistas, SDS and the Black Panther Party (in its young and radical days). Autonomous movements in Italy and Germany were quite confrontational vis-a-vis the established Left and the Greens (as I discuss in The Subversion of Politics).

Developing our own open councils, general assemblies, and other venues of discussion and action is necessarily difficult because of the attendance of sects and ideologists. In Berlin, Turkish Stalinists insisted on carrying giant posters of Stalin in the Mayday marches. One year, people tried to make them leave, but the Stalinists hurt many people with iron bars and insisted on staying. Building movements as opposed to hierarchical organizations often requires autonomous space in which sectarian groups refuse to participate. In Ocean Beach, California, for example, the movement was built in a "white, youth ghetto" repugnant to groups of the traditional left, thereby allowing the free development of alternative institutions as well as anti-war and anti-racist centers of organizing in San Diego generally. (See the last part of Andre Gorz's book, Ecology as Politics for discussion of OB.)

RAAN: The autonomous movements and near-revolutions of the 60s and 70s represented a return to the union of revolutionary theory and practice in the workers' movement, which had been at the mercy of Stalinism and Social Democracy since the end of WWI. Is

there a similar potential for the rebirth of these movements within the current political climate?

GK: Currently a diffuse but global uprising is occurring against neo-liberalism. From Atenco, Mexico (where people stopped the new airport) to Peru (stopping privatization of water) to Nigeria, Ecuador, the Zapatistas and many others, the broad popular upsurge is building momentum. While increasingly active, workers in Europe, Japan and the USA

tarian organization.

For me the universal resides in the particular. Feminism is in everyone's interest. Black music appeals to us all. Fighting racism is in all our interest. Within separate groups, advanced activists need to elicit the universal appeal of the particular group and need for coordinated visions and actions. Some need to unite in organizations that are not defined by "identity" but not all!

have often been at the tail of such movements. As material conditions deteriorate, these workers will become more radicalized. They will set themselves in motion, aligning themselves (as in Seattle) with more radical strata in the core and periphery and possibly using them as models. A few years after the anti-war movement tried to shut down Washington DC in 1971, farmers brought their tractors to DC in a similar attempt. This is an example of what I name the "eros effect"--the intuitive spread of tactics and movements without direct organizational intervention. We need to build our militant circles as tightly and radically as possible, and have confidence that even though small, our actions speak to the society at large.

RAAN: You don't speak of the particulars of organization and method in The Subversion of Politics. For instance, guerrilla radio has been popular among North American anti-authoritarians and the Internet has made names like the Midnight Notes Collective celebrities among the circle of anti-statists. What role have these planes of communication played in autonomous movements?

GK: First, I am anti-celebrity. The effect of celebs in the movement is to depoliticize the popular upsurge and co-opt it into the hierarchical fame-status-power structure.

In terms of the German Autonomien, they developed before the Internet. Nowadays the web is a powerful organizing tool but can never replace face-to-face action. Radio and possibly even internet TV will continue to be important venues for radical practice--as will electronic bulletin boards, list serves and other electronic forms. This tendency is today nowhere more developed than in South Korea, where millions of people were mobilized against the USA after two school-girls were killed by a US military vehicle.

RAAN: In your explanation of the Italian Autonomia you mentioned the Red Zoras, Red Brigades, and Prima Linea as different strands of guerrilla tactics to other autonomous sects like the Metropolitan Indians, Lotta Continua, etc. Have these different inter-class divisions served as autonomous inclusiveness of oppressed groups such as women, youth, etc or do you see them as furthering capitalist antagonism? Why?

GK: I disagree with the characterization of the Metropolitan Indians as a sect. In fact they are a model to me of how not to be a sect. In their multiplicity of views, ease of action and communalism, we find the basics of nonsec-

RAAN: Still referring to the above inter-class divisions, do you feel violence or militancy has been fetishized into a macho, and therefore patriarchal or ageist, tendency?

GK: Yes and no. "Chaos days" and Mayday in Berlin have often been criticized as ritualized male violence, but I believe there is also a moment in their occurrence that builds militant experience, tempers activists' street savvy and builds affinity groups' reliance on each other. In my view, popular and militant street actions play a vital role in enhancing the movement's systematic critique of the existing social order and deepening peoples' commitment.

RAAN: For those who bring offense to your group, whether it is verbal/physical/sexual or otherwise, what do you think is the best course of action? I would assume for serious problems excommunication is in order, but wouldn't that allow for a much more dangerous situation where your group would be com-



promised (IE: character assassinations and clique formations)?

GK: Groupthink can be a serious problem in understanding what exactly an offense to the group is. One of the primary tasks today is to build our capacity for dual power. The system will not permit autonomous courts, judgments and sentences but in some cases we must be able to carry them out. What about police infiltrators? What about rapists in our midst?

RAAN: What methods of outreach have been used in broader spectrum outreach? In the German autonomous movements there's a strong sense of it as a particularly youth based movement that lacked connection to workers, housewives, etc. In your opinion, what can be done to overcome particular class orientations and provide a stronger inclusiveness?

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Alternatives To Electoral Politics :

by bronwyn and amoreena lepore

Though by all appearances the “War on Iraq” isn't exactly over, the US anti-war movement has slowed, becoming much less visible as a street presence since Dubya came down in his flyboy suit in early May and announced to the cheering troops that our team had won. While those who took to the streets en masse in January and February forget, regroup, re-strategize or move on to new challenges posed by the current Christian fundamentalist plutocracy- aka, the United States Government- the coming months and year will no doubt see a liberal/progressive push towards electoral politics and agendas. Get Bush and cronies out; bring similarly corporate funded rich boy democrat in. Much energy and money will be spent on this pursuit.

People over 50 I've spoken to tell me the current US regime is the worst they've ever witnessed, that they've never seen such a degree of governmental corruption and wealth or of apathy towards it (I disagree to an extent with the apathy part as demonstrations I attended were incredibly well attended and remarkable in their diversity). Reform, of the lesser of two evils kind, is the only way to “get back America” (as if the previous manifestations were somehow redeemable) - none of this push for a third party business this time; we can't afford it. I listen; I'm open to debate, but the spectre of 8 years of Bill Clinton haunts me - Clinton was more articulate/intellectual, more polite with the “allied powers,” certainly than Bush, but he was also a post-Reaganite conservative, who pushed corporate globalization, continually (along with Britain) dropped bombs on Iraq, maintained sanctions that killed millions, and didn't do a whole hell of a lot for the average American and certainly not for the poor (though he's still bizarrely popular among many less fortunate people because he played the sax and came up from nothing, admirable qualities if you aren't a self-serving prick). Yes, things are worse now. Yes, four more years of Bush would be more probably than the planet could take (though we can take some hope in the fact that the rest of the world's population isn't exactly sitting around waiting to get fucked over). But the rather alienating and disengaging opportunity of voting - see commercials on TV/decide on tweedledee or...push buttons - takes all of five minutes, and is apparently a privilege undertaken by less than fifty percent of the population for a variety of reasons, ranging from disgust to apathy to lack of knowledge to genuine distrust. Despite this, though I am emphatically anti-statist, anti-nationalist, I encourage everyone to vote. Those most affected by an inattention to standing governments and institutions, locally, nationally, and globally are the poor, and it's irresponsible to ignore such affects until viable alternative structures exist. In a thoughtful essay on anti-systemic movement strategy “New Revolts Against the System” (New Left Review - Nov/Dec 2002), Immanuel Wallerstein writes “An antisystemic movement can not neglect short-term defensive action, including electoral action. The world's populations live in the present, and their immediate needs have to be addressed. Any movement that neglects them

is bound to lose the widespread passive support that is essential for its long-term success. But the motive and justification for defensive action should not be that of remedying a failing system but rather of preventing its negative effects in the long run.” I will likely vote for Howard Dean or Kucinich or one of the other moderates who actually makes it on the ballot, simply because they may do less harm than Bush. But in the meantime, I still want to cling to, to work towards, put my energies into, this belief that another world is possible. That there's such a thing as dignity and that being lead by a small group of rich people entrenched in a Machiavellean/borderline fascist grasp of power through destructive invisibility, military and police power, an ever-growing and remarkably racist, classist and vicious prison system, a raping of civil liberties, a war against the poor, not to mention a firm grip on cultural ideology through corporate media, commodification of life and a caste-like indoctrinaire educational system that has very little to do with human desire and need, environmental sustainability or anything resembling a directly democratic process, will not bread and roses bring.

So what are the alternatives to electoral politics and how can they be actively and visibly promoted so they actually mean something? We also need alternatives to the often top down anti-war/anti-Bush organizing that, while important, is frankly life-sucking (after working, taking care of kids, going to school, being stuck in cars, unemployment lines all day...come sit on hard chairs in large fluorescent-lit rooms for hours to talk over petty details) - and often alienating for newcomers to activism. I want to focus here on the possibilities created by Social (or Radical Community) Centers for re-energizing social activism. I will first discuss the particular phenomenon of Italian Social Centers (social centers exist across Europe and in other places, but Italy has a preponderance of them) and suggest that we need to create and support similar spaces in the US, not because social activists are not already working hard on alternatives to capitalism here, but because such centers embody a spirit of organized resistance and movement sustainability that we could benefit from cultivating.

I'm not interested in writing one of those Europe is so much cooler, more liberal, tolerant than the US pieces; Europe has its own long and checkered history and continuum of mercantilism and imperialism and fascism and repression and genocide that the citizens of (and immigrants in) those countries have and must continue to contend with. But I was inspired on a recent trip to Italy (a week before the War on Iraq “officially” started) by the omnipresent visibility of dissent in spite of increasing police repression- in the street demonstrations and rallies against the war (Rome, where I spent most of my time, hosted

the largest anti-war demonstration in the world; three million took to the streets on February 15th) in anti-statist, anti-US graffiti and posterage EVERYWHERE, in rainbow-colored “Pace” (Peace) flags hung from every window (including the most bourgeois shops), in street propaganda and newspapers, by the constant political talk in cafes. And then these (close to 150) amazing social

centers - squatted former factories, churches, schools, castles - autonomous, non-hierarchically organized spaces that provide vibrant anti-commodification alternatives to Prime Minister Berlusconi's media mogul capitalism.

One activist I talked to said that Berlusconi is “not even a politician, just a money man, like your Bush.” When I asked him how Berlusconi got into power he seemed surprised: “by the same crap as in your country; media, money, corruption; it's no different.” So activists have worked hard to create (and there is a long history of such “second societies” in Italy), not just anti-Berlusconi rhetoric, but a world that contradicts such power.

The social center phenomenon sprung up in the 1970's when groups of anarchists and communists, mindful of liberal (especially in comparison to the US) housing policies took over abandoned buildings and issued manifestos declaring their intentions to provide alternatives to the state. The first and perhaps most well known of these centers is Leoncavallo in Milan.



a crowd outside of Villagio Globale before an anti-war demonstration in 1999

Adam Bregman's report of “Italy's Cultural Underground” (Alternative Press Review - Spring 2001) describes how after inhabiting and fixing up the space in 75 “they invited city officials and the local population...[and] eventually opened a carpentry workshop, a sewing school, a theatre and other facilities.”

Though they've been shut down and forced to move several times, the current manifestation “is a giant structure covered with magnificent graffiti, containing a concert room, a disco, a skateboard ramp, a documentation center to help immigrants and several bars[coffee bars].” Many social centers are on the outskirts of cities (less likely to be shut down and more likely to have uninhabited spaces) and this was also true of Villagio Globale located in the somewhat rundown Pyramide neighborhood of Rome. Like many of the centers it was also not easy to find, but locals knew exactly what I was referring to and offered directions. Surrounded by a graffiti/wheat pasted wall, the center takes up a fairly large parcel of land, part of which is freely inhabited by Kurds and other immigrants who have a sort of a tent-city set up. Activists were busy tending a garden plot when I arrived. Joseph, a young man from Central Africa, offered to give me a tour as he spoke more English than the others. The center houses a radical library, a bookstore, a computer center, a media room - where activists were working on the website, which they said has been slow due to lack of equipment - a screening room (there was a screening of Bloody Sunday that night), a coffee shop, an eating area, bathrooms, and meeting rooms. They also had a few rooms for travelers, which were reasonably priced at \$5 a night. The space was remarkably clean and well-organized (though I hear this is not true of all centers) and people were busy at different tasks. Back outside, we went into a huge tent which had hosted a packed concert the preceding night. Events are incredibly cheap and all money, as is typical in social centers here, goes back into space improvements or upkeep and bail and court funds for arrested activists.

Joseph took some time to explain to me some of the problems the center is facing as well as how the center works, who's involved and

what kind of activism they are focused on. Squatting of land and property is essentially illegal (though there are laws that defend places that are successfully inhabited for long periods of time and some centers have been granted official recognition and support from local governments, mostly due to support from

local inhabitants and the election of radical activists to city and town councils) but tolerated to a much greater degree than in the US where squatter movements in NYC and Philadelphia have been pretty much squelched - though not without some hard fights - by police. Recently, state repression (due to right-wing political control and increased activism) has increased and overhead helicopters were a constant during my visit. Currently Villagio Globale, which is cooperatively run, is engaged in a battle over the occupied land. As in cities in the states - "revitalization" (gentrification here) created by corporate interests in previously ignored but newly desirable areas, has pushed lower-income people further away from the city's center. For example the CPA center in Florence (a former factory) which had been successfully squatted for 11 years was going to be bulldozed and replaced by a large and financially lucrative supermarket (I had a hard time getting current info on this, so am unsure what the exact circumstances are now). Despite this, due to local support for the center they were hopeful about retaining control over at least a large portion of the area and getting some official recognition. The majority of the Italian populous were adamantly opposed to the war and local Romans apparently appreciated the anti-war organizing done at the center. The center is non-sectarian and activists come from a variety of ideological perspectives: anarchists, social democrats, communists, socialists, greens, etc.

The Vatican is still a huge power in Rome and the church helps fund some social centers, but the Villagio Globale is opposed to accepting any church or other outside funding as they want to remain autonomous.

They are engaged in local, national and global projects. Locally they are involved in anti-poverty work, immigration issues, opposition to "revitalization," housing and healthcare issues.

Nationally they are involved in anti-repression, anti-privatization, no borders activism and globally they focus on anti-war activism and anti-globalization. On any given night the center is virtually bursting with activity - hosting a film screening, concert, hip-hop slam, and, of course, organizing and planning meetings for upcoming demonstrations. The center, true to its name, is also incredibly diverse with people from all over the globe, of many different ages, speaking an array of languages, milling about.

Forte Prenestino is another social center in Rome, where there are all together 19 centers. Forte Prenestino was one of the first social centers created in Rome and houses a restaurant, media center, recording studio, record store, and spaces for concerts. Several people live there full-time. The center is set up like a fort, with a huge metal door as the entrance and a fortification wall around the center. Once through the metal door there is a long hallway with several rooms along the walls, each having a different purpose.

Here in Philadelphia activists have been hard at work rehabilitating a large building at 4134 Lancaster Ave. in West Philly that was purchased by members of the defunct derailleur, the Unconvention, Radio Volta and Philly

IMC (see "Liberated Spaces" for more info. The building will eventually house Radio Volta (an alternative news/radio program) - contact volta@phillyimc.org to get involved and an Independent Media Center - info@phillyimc.org ; the defenestrator office is already up and running, and the spacious first floor will host benefits, video screenings and music shows. All of these organizations are volunteer-run and are always looking for new blood, so if you're interested in getting involved stop by the space for a tour, come for

a workday on Saturdays, donate some funds, or throw a fundraiser. No construction skills; don't worry - part of the idea of a social center is skill-sharing. Mark, a master electrician, has been teaching younger activists how to hook up lighting and people are always willing to take time to show new folks how to do stuff.

The hope is that in creating something new and vital that is a clear alternative to consumer culture and more affirmative than propping up

a system that pretty much sucks that, as in Italy, as well as an alternative to long meetings - a Palestinian hip-hop show (sponsored by SUSTAIN) was much more educational and inspiring than any recent meeting I've attended - such spaces could become hubs of resistance, exhibiting not so much power, but the strength that comes from making use of the energy of the imagination.

The Philadelphia Social Forum Presents

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Civil liberties are threatened. The freedoms that so many have fought for have been shredded by the USA PATRIOT Act. Now, the Department of Justice has drafted secret legislation, the Domestic Security Enhancement Act (Patriot Act 2), which grants sweeping power to the US government, eliminating or weakening many of the checks and balances that remained on government surveillance, wiretapping, detention, and criminal prosecution even after passage of the USA PATRIOT Act. **At the very time the Constitution Center is being opened in Philadelphia, the document this center is supposed to honor is being attacked by the people in power.**

This is not the first time this has happened, there was the Alien and Sedition Acts of 1917 and the Smith Act of 1940. Burton Caine will put the current laws in perspective with the previous attacks on the constitution, Sherman Labovitz will recount his personal experiences in fighting the Smith Act, under which he was tried 50 years ago, and ACLU will bring us up to date on Patriot Acts 1 & 2.

On July 1, 1953 Sherman Labovitz was arrested for violations of the Smith Act, passed by the U.S. Congress on June 28, 1940 as the Alien Registration Act, it made it an offense to advocate or belong to a group that advocated the violent overthrow of the government.

Burton Caine, Professor of Law, Temple University, teaches courses in Constitutional Law, First Amendment, Political and Civil Rights and Antitrust. In addition to academic pursuits, he acted as General Counsel for the American Civil Liberties Union, Greater Philadelphia Branch, and later served two terms as President. His article on Judicial Review, Democracy v. Constitutionality, which appeared in the Temple Law Quarterly, has been reprinted by the government and circulated throughout the world. In 2002, Professor Caine was selected as the American moderator in an on-line forum on Freedom of Expression in the Information Age under the auspices of the French National Commission for UNESCO.

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Native Youth movement under attack

"They feel threatened that Native Youth Movement (NYM) will bring back all that they have tried to suppress in Indian People- that fighting Warrior Spirit" - Kanahus Pelkey, Secwepemc/Ktunaxa Warrior

On Friday, April 4th, 2003, four search warrants were issued by J.N. Asen, Judicial Justice of the Peace in Burnaby, BC. The invasion occurred four days later, on Tuesday, April 8th, 2003.

Four houses were raided and two places of work, in Nuxalk Territory ("Bella Coola, BC"), and Secwepemc Territory ("Chase, BC"). Their mission: Get the Communications of the Native Youth Movement.

The House of Aloosta, Nuxalkmc NYM Warrior was raided in Bella Coola.

They took one computer, an old laptop, every computer disc they could find, two camcorder cassette tapes, many papers, address books, and videotaped and took pictures all over the house. NYM Warrior Hawk was arrested and is currently being held with no charges. Then went and took two computers from Aloosta's place of work and took two computers and everything that had phone numbers and email addresses.

At the same time ERT (Emergency Response Teams/SWAT) units with M-16 machine guns went to the Neskonalith Indian Reserve, outside of "Chase BC" with a classic blank warrant. As they surrounded the residence, they said "Open up, we have a suspicion of weapons". They stormed the house, rounding up everyone in the living room, including Kanahus Pelkey's baby, and threatened arrest if anyone crossed invisible lines. The police searched the people making the women lift up their shirts while the male pervert officers stood around and watched.

The police searched the whole house. Other people from the reserve Started coming to the house. One NYM Warrior tried to come into the house, but the police handcuffed her, arrested her and put her in the police car. The

charge is unclear or unknown. She was later released. The Police started coming out of the house with computers and much paperwork and files. They took three computers and two laptops, every file they could find, address books, and the rest was not specified. Later a second warrant shows up and among all the physical communications, the warrant also included the right to decode passwords and email.

Next, they moved in on a trailer, which they had NO warrant for, and busted down the door with a battering ram, coming out with one Computer, some papers, files, disks and searched the whole trailer.

They also raided a place of business on the Reserve where they took one computer, papers, files and disks. To finish off a good day off harassing the local Savagez, they went to the house of an NYM Advisor, and took his computer, paperwork, disks, and files.

At the end of the day, the Invaders had all our contacts, computers, new NYM Magazine, one Warrior in their grips, and much other information they view as "useful". While many of their tactics of Oppression have changed over the years, the tactics that work at destabilizing and neutralizing Movement have not. At the end of the raids on the Niskonlith reserve, one of the cops said loudly "This was a blast, we'll do it again sometime." And they will. As long as our people are within their reach, they will do all they can to grab us, because we stand in the way of their "Progress", which really means destruction, Death. Native People are still viewed as Hostile when we refuse to give up our Lives.

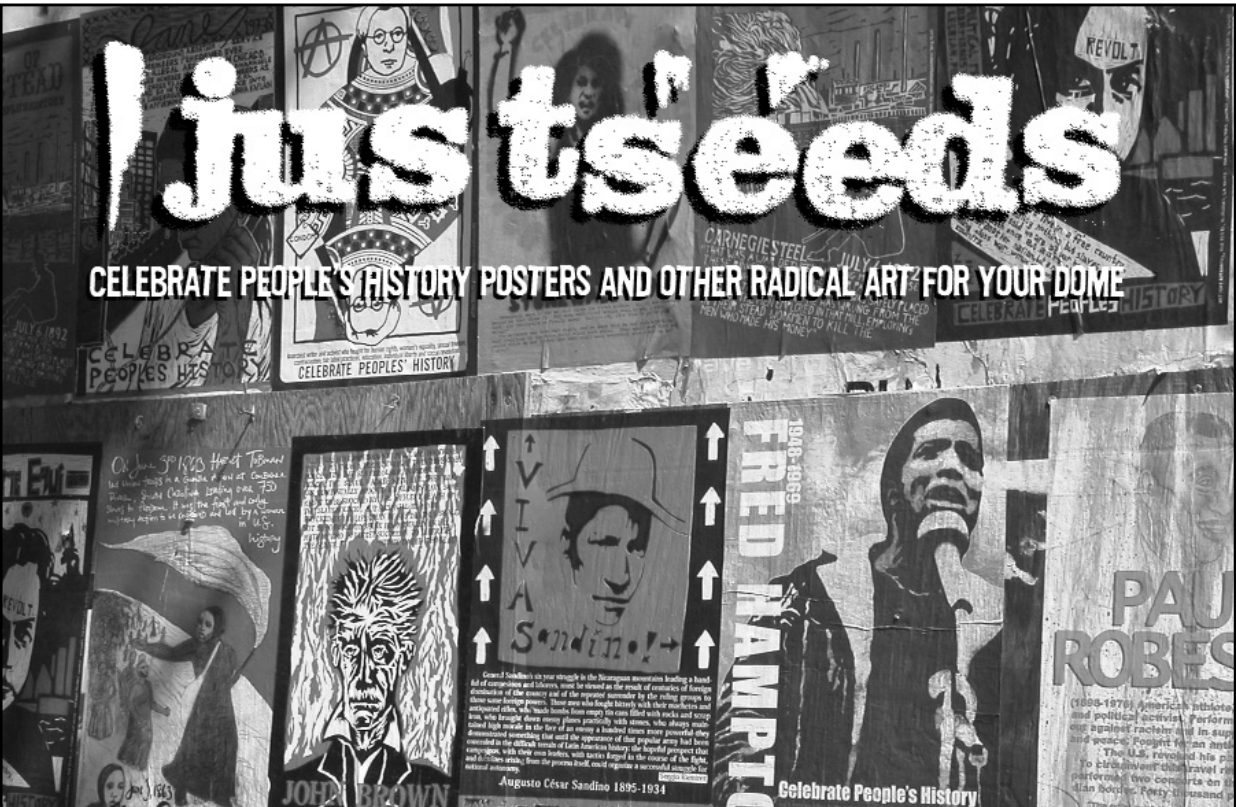
We must Free Kanahus Pelkey, please help however you can, Re-unite mother with baby.

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Avenging the Ancestors

What ATAC Wants:

ATAC (Avenging The Ancestors Coalition) wants a culturally dignified, historically complete, physically dramatic, and timely installed and/or timely presented commemorative project, as well as other permanent memorializing acknowledgments- with substantive and ongoing input from the African American community- to honor primarily the eight Africans who were brutally enslaved by President George Washington at America's first "White House," which was located in Philadelphia near the current Sixth and Market Streets site of the new Liberty Bell pavilion.

In addition to honoring those eight, the installation and other acknowledgments are to honor all Africans who contributed mightily to America. Moreover, ATAC wants Independence National Historical Park (INHP) to formally and assertively petition Congress for the total funding necessary for the entire project and acknowledgments. ATAC also wants INHP to incorporate into this project the fundamental story of the indigenous people (i.e., the city's original inhabitants) as told by historians selected by the indigenous people themselves.

Why ATAC Wants It:

ATAC wants the commemorative project and other permanent memorializing acknowledgments because justice demands that. Justice demands that because our ancestors died for America in all of its wars, because our ancestors contributed to America with hundreds of indispensable inventions and discoveries, and because our ancestors had their culture, religion, language, families, homelands, lives, and even status as humans ruthlessly, violently, and viciously stripped from them for three centuries by America (and other European-based slave trading countries) in a manner that no other ethnic group has ever experienced in the entire history of humankind.

ATAC also wants that project and other acknowledgments because they are an essential part of the history of the Liberty Bell, which, by the way, did not receive its worldwide acclaim until the anti-slavery forces in the 1830s adopted it as their symbol.

What Is ATAC:

ATAC is a broad based coalition of African community activists, elected officials, historians, civic leaders, religious leaders, media personalities, lawyers, businessmen/women, and other tax-paying voters who are the descendants of the victims of the greatest holocaust in the history of humankind.

ATAC is the coalition that spearheaded the ongoing letter writing campaign of more than 1,000 letters to INHP and that led the ongoing petition drive of more than 2,000 signatures. ATAC is the coalition that organized more than 700 protesters at the July 3, 2002 Liberty Bell demonstration and provided substantial information to the House Appropriations Committee that helped result in a congressional amendment to the Interior Department budget calling for the "appropriate commemoration" of the aforementioned enslaved Africans. And ATAC is the coalition that has the active support of the Legislative Black Caucus of PA and the Black Elected Officials of Philadelphia.

FREE THE AFRICANS ENSLAVED BY GEORGE WASHINGTON AT AMERICA'S FIRST "WHITE HOUSE"

JULY 3, 2003

4PM @ the Liberty Bell (6th & Market Streets in Philly)

For more details, call or e-mail ATAC (AVENGING THE ANCESTORS COALITION) @ 215-552-8714 or mc@browserweaver.com

SEIU Local 36 United For Power Committee Fights for Union Democracy

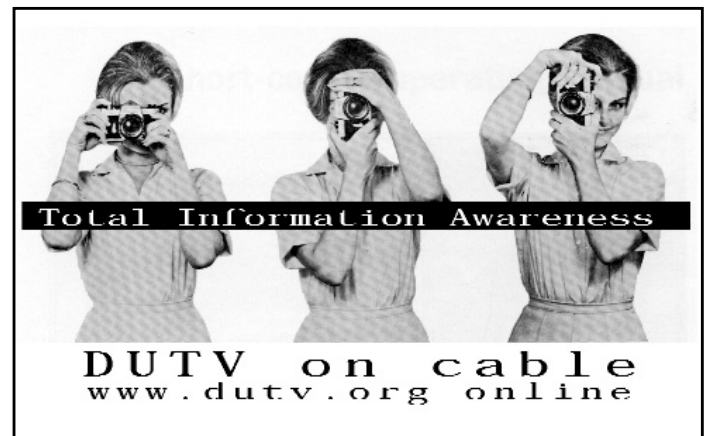
The SEIU Local 36 United For Power Committee, a group of Local 36 members fighting for democracy and member control of their union are concerned

about upcoming negotiations with residential building owners. The negotiations were written about in a Philadelphia Weekly article that came out this week. Members are frightened of a repeat of negotiations with office building owners which five members of the negotiating committee say were "railroaded through."

"We do not more negotiations like the one he just did with our health and welfare benefits. If there's a way we will stop him," says United For Power Committee member Elba Mercado, a janitor in the PECO building.

In May, SEIU Local 36, a union for office building janitors and engineers in Philadelphia, concluded early negotiations for the BOLR master contract that covers most large office buildings in Center City Philadelphia. The settlement included new premiums for dependent care, a reduced dental plan, and larger copays for medicines. In early June, a group of five members from the negotiating committee wrote a letter to complain about the negotiation and ratification process which they described as a "dog and pony show and rubber stamp designed to keep [Trustee Wyatt Closs] from having to take responsibility for your deci-

sions." Copies of the letter and petitions calling for an election of officers are being distributed by the Local 36 United For Power Committee, a group of rank and

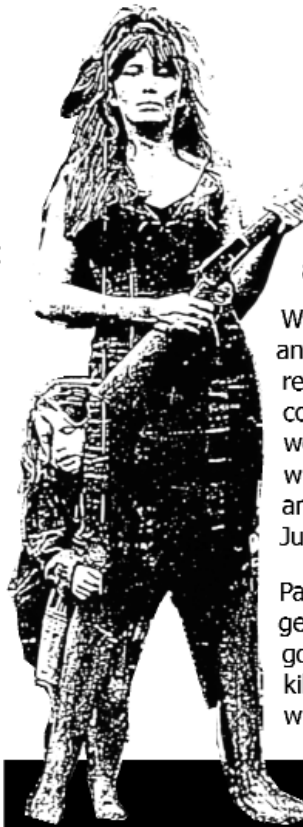


HOT OFF THE PRESS! JUST PUBLISHED!

The Military Strategy of Women and Children

Amazon revolutionary theory for Women's Liberation by Butch Lee

Why should we need Amazons? Women have always killed men. From time way out of mind. Prisons are full of women who stabbed men, shot holes in men's precious bodies, ran men over with cars, poisoned men, beat men to death with some real "heavy metal" as they slept. X-ray through your lying local newspaper, you'll see. Nothing new. So still and again, Amazon isn't a dot.com, it's about killing men and the gender male.



Now, in this exploration, we are moving onto the ground of metapolitics. Wild, vast and more primal than the little, fenced-in suburban plots of what amerikkka calls "politics". From the rape bordellos of the Balkans to the mass murder by AIDS in Afrika, women are being pushed to understand men's society and, most importantly, ourselves, in a different way. The longest Amazon journey begins today. [...]

What produces a system that bases its daily life on doing genocide? The answer is, a commodity civilization that formed itself through centuries of repressing its own "internal colony" of women, killing millions of us. How could sane Afrikans or Indians guess what this strange euro-capitalism would ultimately do? To white men, who were "made" by a social process in which they shared in the torturing and killing of their mothers, wives, sisters and daughters, doing genocide against other peoples was no big deal at all. Just another day at the office. [...]

Patriarchal imperialism is the only so-called civilization that has always used genocide as its primary fuel, its primary harvester. It ain't hard to spread the goodies on the banquet table and invite friends to dinner when you steal and kill the producers. And revolutionary women's culture begins when we leave the table.

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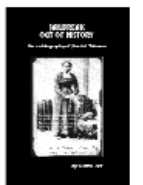
There's Fighting in Iraq but the Real Women's War is in Afrika
read the postscript online at <http://www.kersplebedeb.com/afrika.html>

Other books by Butch Lee:

Jailbreak out of History - the re-biography of Harriet Tubman
Chapter four of *The Military Strategy of Women and Children*, this is a major biographical study, which refutes the standard "American" version of Harriet Tubman's life. At a time when violence against women of color is at the center of world politics, uncovering the censored story of one Amazon points to answers that have nothing to do with government programs, police, or patriarchal politics.

Night-Vision; Illuminating War and Class on the Neo-Colonial Terrain

"Night-Vision was so compelling to me because it has a spirit of militancy which reformist feminism tries to kill. It has that raw, unmediated truth-telling which I think we are going to need in order to deal with the fascism that's upon us." - bell hooks



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THE LEGACY OF MARTIN LUTHER KING: IT'S ALL ABOUT CLASS WAR

By Hans Bennet

KWRU Education Director Willie Baptist interview about this August's Poor People's March for Economic Human Rights by Hans Bennett When Willie Baptist recently received the Educating for Justice Award from the Bread and Roses Community Fund, he talked about the different forces shaping who he is today:

"I am a member of the Kensington Welfare Rights Union. It is a powerful, multi-racial organization of poor and homeless families including the working poor. It is based in Kensington, North Philly which is the poorest community in the entire state of Pennsylvania. The KWRU has over the years done some magnificent things with no money. None of its leaders and staff receive salaries. Some may think that this is crazy. But we think this is commitment under the present circumstances of our organization. There is no in between.

"I am 53 years old and I am a product of the largest Upheaval since the American Civil War against slavery, that is, the massive urban uprisings of poor blacks during the 1960s. At 17 years of age I participated in the uprising in Watts, California. On August 11, 1965, 60,000 to 100,000 poor people hit the streets turning over police cars and burning buildings in loud protest against inhumane economic conditions and extreme police repression. This protest was heard around the world.

"I am a product of the national organizing drive of the National Union of the Homeless during the last half of the 1980s and early 1990s. It was the first of its kind. We organized over 16 chapters thru out the country. In the founding of the New York Chapter, we organized in all the major shelters in the city's burroughs. We assembled over 1,200 homeless delegates. I remembered when after the founding convention 400 delegates had no way of getting back to their shelters before losing their bed and dinner. We all decided to march down with our protest signs to the nearest Subway station and all 400 of us jump the turn styles to board the train. The police and security guards were stunned as homeless people vanished into the night. The Homeless Union also spearheaded nationwide housing takeover operations (that was captured by Skylight Pictures' Documentary, TAKEOVER)."

Hans Bennett: Please tell us about August's march.

Willie Baptist: Aug. 2-30 we are going to have a march starting in Mississippi. We will continue through the southern states and finish in Washington DC where we will have a one-week tent city. We will bring attention to the growing crises of health care, housing, and access to food & other life necessities here in the world's richest country. We are commem-

orating the 35th anniversary of the Poor People's Campaign launched by Martin Luther King in 1968. We refuse to be disappeared. Those of us that have been impoverished insist on having a voice and saying that poverty is a life and death issue. Lacking of housing and health care is terrorism. The issue of poverty is now a concern to increasing numbers of both the US and global populations.

HB: Why is King's last year so important for us today?

WB: He asked some crucial questions that remained unanswered since his assassination. His last 3 years are the least discussed and understood in terms of what he has come to represent in mainstream history. Every year they celebrate his birthday and leave out the last 3 years. In those 3 years, King recognized the limitation of changing race relationships without dealing with the economic base of those issues.

Today with poverty and homelessness growing rapidly and the polarity between wealth and poverty deepening, (where a few people have everything and increasingly more people having nothing) economic inequality is the issue that shapes every other issue such as gender or race. These other issues are heavily influenced by this increasing concentration of power and wealth into fewer hands which gives the powerful the means to confine the other issues (instead of them being seen as part of a larger struggle) and therefore block any real solution.

We are trying to expose the effects of globalization and economic exploitation, as well as the increasing war economy which create billions of dollars for fewer and fewer people while the increasing majority of people in the US and the rest of the world are without housing, healthcare, education, and other basic necessities. Some 3 billion people live on less than 2 dollars/day at the same time that some individuals have personal incomes the size of some nations' GNPs. This discrepancy is a reflection of certain structural priorities that need to be changed. We want to bring attention to the problems that are a result of these misplaced priorities and therefore why we urgently need to begin building a movement to change those priorities. We want human rights to be the first priority on the agenda instead of money and power.

HB: Why are you using the Tent City tactic?

WB: KWRU was initially one of the groups that spearheaded the Poor People's Economic Human Rights Campaign, which now consists of more than 50 different poor and homeless organizations (rural and urban). We've used tent cities all of our existence. The mainstream media works to hide the fact that homelessness and poverty are the result of the economic structure; ceasing any truthful discussion of the issue. Corporate media censor-

ship assists anti-homeless legislation like the many urban laws that have been passed to push this issue under the rug. There is an ordinance in Philadelphia that says you can't be anywhere standing in the downtown Philadelphia area for more than 30 seconds. These are efforts to push homelessness out of sight and out of mind, yet the issue grows even more. A way to fight the media black-out, Tent Cities put the issue of homelessness in front of the public eye.

Tent Cities raise issues of economic injustice and needs around an issue that is particularly important to the people and the US psyche. Most believe that everyone should have a home and they see this as an indicator of prosperity and stability. Tent Cities bring attention to the fact that increasing Americans do not have homes or if they have a home, it's being taken away from them. Everyone should be concerned about this. One of KWRU's main symbols is the Tent City and can be seen on many of our shirts.

They dramatize the problem of economic depavation very effectively as we've found from the many who've responded. We've chosen to continue the tactic.

HB: Have you chosen a place in DC for the Tent City?

WB: We are still figuring out the best spot. We are working with the local affiliates of the PPEHRC to find the best target. We will target a location that has symbolic value so as to underscore the message we are sending.

HB: Is there anything else you would like to add?

WB: In terms of finding a true solution to poverty, King challenged the "Salvation Army"/ "charity" type approach. The Salvation Army approach is one of pity and charity, which serves to continue the problem's very existence. Instead of ending poverty, it only proposes to manage it. He argued for a multi-racial nonviolent army of the poor where the people who are in the predicament move to change things and provide leadership for changing the country's priorities. King wanted to know how the people suffering from the problem could awaken society to resolve it at its root and abolish poverty. He raised that question before his assassination. He also pointed out that poverty doesn't discriminate and that it was gripping communities of all colors & educational backgrounds in the world's richest nation. Thus, this notion of the unity of the poor was born. We in the PPEHRC realize that we have to be united and make our small voices (no matter what color, age, gender, and more) into one that's large and powerful enough to awaken this sleeping giant of the American people so that we can decide the future of this country.

NEWSFLASH defenestrator fucks up again

Sent: Wednesday, May 21, 2003 10:07 PM

To: rosa@defenestrator.org
Subject: The recent "Gentrification Watch" column

Dear Defenestrator;

Spam's recent column "Gentrification Watch" made several mistakes regarding the names of the Spruce Hill community groups involved in the Historic District controversy.

In Spam's column, the opposition to the HD proposal was called the "Spruce Hill Alliance." Another group, called the "Spruce Hill Neighborhood Association (SHNA)" was described as "notoriously dominated by real estate interests, the upper middle class, and Penn."

The names of the two community groups are as follows.

The Spruce Hill _Community_ Association (SHCA) is the group that has advocated Historic District designation.

The Spruce Hill Neighborhood _Alliance_ (SHNA) was organized around the opposition to the Historic District designation. So seeing the "SHNA" attacked for these things was, well, a little surprising. You may want to run a short correction to clarify things for your readers.

If you want to get in touch with us to find out what we are up to, you can contact the organization's President, Sharrieff Ali, at president@shnalliance.org, or have a look at our website,

<http://www.shnalliance.org>

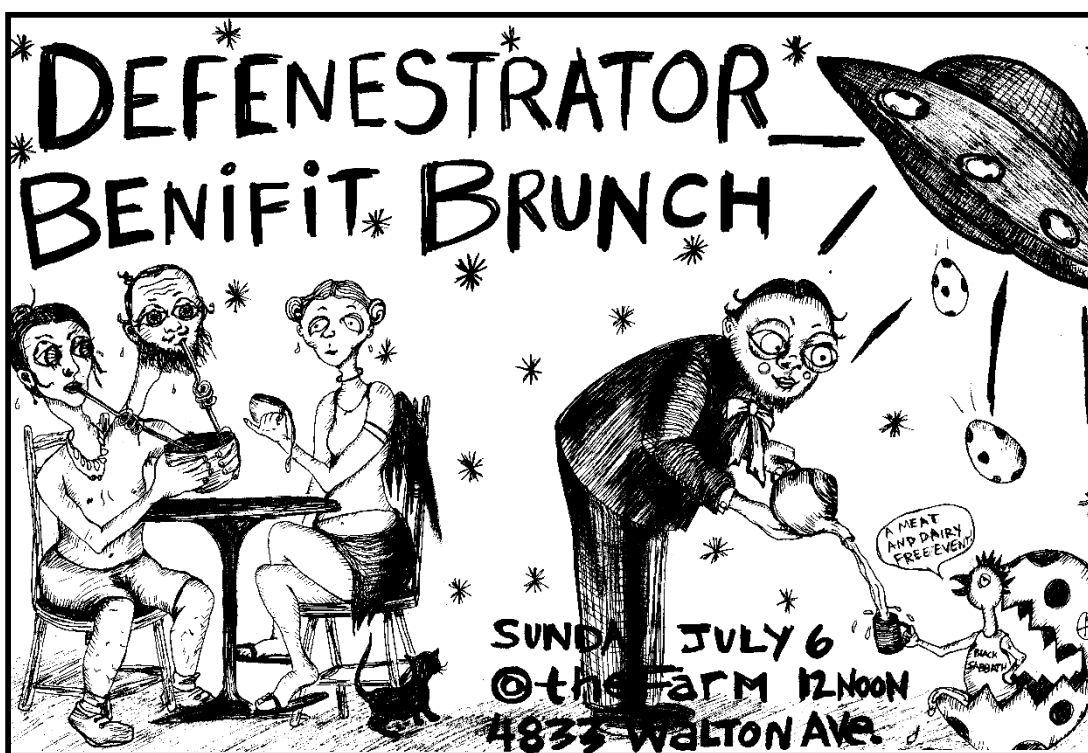
Best Regards, Brian Siano

For more information, please contact KWRU: po box 50678, Philadelphia, PA

19132 (215) 203-1945, www.kwru.org.

Hans Bennett is an anarchist and independent journalist whose writing and photos have appeared in such publications as Z Magazine, Alternative Press Review, INSUBORDINATION, AWOL, and the San Jose Mercury News. He can be contacted at po box 30770 Philadelphia, PA 19104 or via email:

destroycapitalism@hotmail.com



Fuck You Huffy!

by PW

In 1998 Huffy Bicycles shut down their last US plant in Celina, Ohio to move production overseas to China. The Celina workers were unionized with the United Steelworkers of America and earned \$11 an hour plus \$6 an hour in benefits. The workers at the Baoan Bicycle Factory in China, where Huffy bicycles are currently manufactured, make an average of 33 cents an hour.

Steelworkers laid off from the Celina plant have been forced to work two and three part-time jobs to make ends meet, while Chinese workers at the Baoan factory are subjected to working conditions that are reminiscent of slavery. Workers are forced to work 13 to 15 hour shifts, 7 days a week. During particularly busy periods workers have reported shifts lasting up to 19 1/2 hours. Refusal to work overtime results in the loss of two days wages. No overtime premium is paid to the workers, no medical benefits or pension exists. The welding areas are excessively hot and there are strong chemical odors in the painting sections. Unions are not permitted to operate at the factory, talking is forbidden during work and workers who complain about long hours and low pay are promptly fired. The workers are housed 12 to a room in stark dormitories. There is no access to education or entertainment, though these things must seem trivial with barely enough time to sleep or eat before returning to work.

A typical Baoan worker earns \$16.68US for a 66-hour week, and is likely to "retire" by the age of 25, worn out from the grueling regiment of work. Workers report that despite the exhausting hours of overtime they are unable to save money, just making enough to survive.

Huffy CEO Don Garber paid himself \$771,091 in 1999. Huffy Bicycles are sold at Kmart, Sears and Walmart.

According to the National Sporting Goods Association, 5 million fewer people rode bicycles in 2001 then the year before. Bicycling

ranked as the seventh most popular sport activity, behind bowling! That's sad. Many in the bicycle industry are not alarmed by this fact since they rely for sales on a more hard-core market of bicyclists, those willing and able to spend more money for higher quality. Ultimately it is the poor who lose interest when that great buy at WalMart proves to be a lemon. Day in and day out they come through the doors of our shop with bicycles bought from the mega-stores (WalMart, K-Mart, Target, ad nauseum). The bikes still have their alluring gleam, but a quick investigation reveals a host of problems. I don't need to add up the repairs to know that it will be more expensive to fix the bike than to buy a new one. "But it's brand new!" comes the frustrated comment, and I start wondering what the best way is to tell someone that they got ripped off.

In an image driven society many people seem unwilling to buy second-hand bicycles, and at the same time are unable to afford (or justify the cost of) a quality bicycle, and so take what's left: WalMart, Toys'R'Us and the rest, who offer what's too good to be true: a tech looking bike that's shiny enough to blind and is dirt cheap. When it doesn't work out, what happens? Some dig deeper and some give up.

Either way, Huffy has won. And not just Huffy. There are plenty of others like them, comfortable with their self-appointed positions as brokers of misery, driving down the quality of life at home and abroad, getting rich in the process.

General Motors used to be the largest employer in the U.S., with wages of \$26 an hour and \$20 an hour in benefits. Today, Wal-Mart is the largest private sector employer in the U.S. with 885,000 employees, nearly half of whom qualify for federal assistance under the Food Stamp program.

Citation: Bureau of Labor Statistics 3/10/00

SOURCES: Chris King - www.chrisking.com/asiamfg/index.html
National labor Committee - www.nlcnet.org/report00/huffybikesdoc.htm
Bicycle Retailer and Industry News, Feb 2003
Cycling Participation Drops, Enthusiast Levels Steady, Dan Delaney

Cyber Presence Makes Inmate a Target

by Jamie Loughner and Samantha Levens

This past May Joseph Lavigne Jr., a falsely convicted inmate of Mount Olive Correctional Complex, was punished under a regulation stating that if an inmate's name is found on the Internet through search engines the inmate faces a 90 day Loss of Privileges. Joseph Lavigne was informed that his punishment will be renewed if his name is not eliminated in sources found on the Internet (two of which were explicitly mentioned).

Although he has been unable to write to his family or anyone on the outside except to ask for the removal of his name and address from the website. He expressed in the letter how isolating it has been. "This LOP of mine is a good example of what's wrong here. I am being punished for something I did not do, again." "Loss of Privileges" is not a minor punishment. The inmates of Mount Olive Correctional Complex, a maximum-security facility, are incarcerated for exceptionally long sentences: many are there for life. "LOP" includes loss of all outside visitation, access to news from television or radio, and library visits.

As prisoners are allowed no direct access to the Internet, this regulation essentially holds the prisoner responsible for the action of others. Additionally it serves to censor those who wish to use the internet as a forum for speech about the inmates case but do not wish to see harm to the inmate, thus violating the First Amendment. It serves as an isolating factor by not allowing people to share the inmates' name and location. And finally it serves to attempt to censor news sources who have written or who wish to write about the prisoner and where he is being held. Censorship of the press is another constitutional aspect to this regulation.

One site explicitly cited for censorship is an article from the magazine Justice Denied. At this time the article is in their archive section. Another site is a personal website set up by Joe's wife devoted to her husband's case and his innocence. "The website is mine - not my husbands, put on the internet to speak what I wish to say about what has happened in my life, and yet he is being punished for its' content. And I am being told it will continue unless

I censor what I say." -Jamie Loughner. Other sites mention his name as well, although they were not explicitly cited by the prison authorities. Any other inmate in a similar situation could suffer administrative "loss of privileges" simply for being written about beyond prison walls.

Jamie Loughner sent out several e-mails requesting that people send letters, faxes, phone calls, and emails of outrage directed to the Mount Olive Correctional Complex warden, the West Virginia Department of Corrections, and the Governor of West Virginia Bob Wise. Due to the flood of responses we have recently discovered that Joe has been given back his privlidges. We have also been told that they will discontinue using the regulation. But further attempts to contact the West Virginia DOC to follow up on their decision has only given us the run around. Jamie Loughner has filed a Freedom of Information Act request to the West Virginia DOC in order to recieve the actual regulation, but her request has been denied.

Jamie is still requesting that people contact the Department of Corrections about this unconstitutional regulation. The demand is that all inmates (not just Joe), currently being subjected to punishment due to this rule be immediately released from their punishment and that the regulation itself be repealed.

Contact information for these individuals is:
Commissioner Jim Rubenstein
WVDOC Central Office, State Capitol Complex
112 California Ave. Bldg. 4, Room 300
Charleston, WV 25305
(304) 558-2036 Phone (304) 558-5934 Fax

Warden
MOCC 1 Mountainside Way
Mt. Olive, West Virginia 25185
(phone) 442-7213 (fax) 442-7225

Governor Bob Wise
http://www.state.wv.us/governor/New_eform.cfm
1900 Kanawha Boulevard, E.,
Charleston, WV 25305
Phone Toll-Free: 1-888-438-2731



Uprising in Benton Harbor

by Jenny from Michigan Indymedia
(www.michiganimc.org)

Last week, citizens of the small, western Michigan town of Benton Harbor responded to the death of a motorist during a police chase with two days of street battles against police. The context in which this uprising occurred has been lost in much of the corporate media's coverage. Closer analysis of the situation in Benton Harbor reveals a history of racism and oppression within the city's criminal (in)justice system, and extreme segregation from the neighboring city of St. Joseph. Understanding these sources of people's anger in Benton Harbor is necessary if we are to understand why they rose up after this deadly police chase. Below is a synopsis of an interview with Rev. Pinckney, Executive Director of the Black Autonomy Network Community Organization in Benton Harbor, MI. Rev. Pinckney is a leading advocate for the human and civil rights of Benton Harbor citizens. His words offer an important context for understanding why citizens rebelled against police last week in Benton Harbor.

"This whole riot, it didn't just start on Sunday. It's been building up for ten years." This was the response of Rev. Pinckney, a community activist in Benton Harbor Michigan to the uprising that has been attracting national attention for the past several days. Few articles have been written about the uprisings thus far that have bothered to trace its roots beyond the death of Terrance Shurn which occurred late Sunday night, June 16th. Coverage in mainstream media tells a uniform story: Terrance Shurn, a 27 year old motor cyclist was drag racing at 100 mph when a police chase ensued, which ended in Shurn's death as he crashed into an abandoned building. The Associated Press article, which has been circulated widely, features interviews with police officers and city officials. It includes no interviews with residents as to the circumstances of Shurn's death or the history of race and power relations in the area, which many say fueled the riots.

Reverend Pinckney is a Benton Harbor resident involved in an ongoing effort to expose criminal injustice and corruption in the Benton Harbor court system. He is a long time community activist and the executive director of BANCO (The Black Autonomy Network Community Organization).

From his perspective, the death of Terrence Shurn and the uprising that followed were predictable outgrowths of deep injustices that are rooted in Benton Harbor and its relationship to neighboring St. Joseph. Historically, Benton Harbor was a vibrant town with the lure of factory jobs during the 30's and 40's and later as a resort town. Until as recently as fifteen years ago, Benton Harbor was "Beautiful." Since then, he says, "everything's been taken out." Since he has lived there, Pinckney has seen the water department, the courthouse, the hospital and basically anything that could make money move across the river to St. Joseph. Residents of Benton

Harbor don't own anything. The fact that sixty percent of all property in Benton Harbor is owned by white absentee landlords who pull money out of the city and across the river helps provide a context to the burning of houses which took place during the riots. Pinckney insists that while the state charts unemployment in Benton Harbor at 25%, in reality it is closer to 70%. Schools in Benton Harbor receive \$6,700 per student compared to \$12,000 per student in St. Joseph. But economic disparity between the two cities, and the history of power and exploitation that has formed it, is only one branch of the root system as Rev. Pinckney sees it.

Serial police brutality has set the frame for race relations between Benton Harbor residents and the police force which is 99% white. Recent incidents include the strangling of young black man by police officers and the death of a seven year old boy, who was a bystander to a police chase. According to research that Pinckney has compiled, black men aged 14 to 28 are fourteen times more likely to be killed by a police officer than the national average. Given the statistics and the incidents still fresh in people's memories, Pinckney says "you basically have two options when a cop wants to pull you over: you can stop and get beat up or thrown in jail, or you can keep going, knowing that it's probably going to be worse for you... nobody wants to get pulled over by them."

Beyond economic oppression and police brutality, a more systemic problem exists: courts are corrupt and explicitly racist. Pinckney feels that no real change will ever be possible in Benton Harbor until the court system and the police force are investigated, reformed and held fiercely accountable through a "people's" monitoring body. Right now, he tries to be that body, sitting in the courtroom every day, documenting and recording injustice. He says, "I have seen open racism from judges which was met with no discipline. But sometimes they skip the courtroom altogether and send people straight to jail." Benton Harbor has the highest per capita rate of individuals in prison of all cities in Michigan. Six or seven people (out of a total population of 12,000) are sent to jail per week. The jail, which is located in St. Joseph currently holds 500 prisoners (with a legal capacity of 347). It is the first building one sees when crossing the bridge from Benton Harbor into St. Joseph and residents say this is not a coincidence.

Pinckney says he is not surprised at mainstream media's coverage of the uprising. In Benton Harbor, the local paper is owned and operated from St. Joseph and therefore stories of police brutality and



other injustices are ignored or misrepresented. He says, "we are just sick and tired of the injustice of this system... it is important for people to hear our stories." The story that holds water for Benton Harbor residents about the death of Terrence Shurn and the beginnings of the riots last week is starkly different from the one being read and digested through corporate media throughout the country. Pinckney claims there are forty witnesses to a death that was by no means an accident. Reportedly, a police car rode close behind Shurn, bumping the tires of his bike. When a second car approached, the police drove Shurn off the road and into the abandoned house. After the crash several policemen kicked Shurn in the head, killing him and then gave each other high fives. The next night, while relatives of Shurn were holding a vigil outside the house where he was killed, police attempted to break up the gathering. This incited indignation and rage which turned into a riot.

In Rev. Pinckney's opinion, the media response to the uprising "has become a circus." When Governor Granholm came to town, Pinckney reports "everyone who had never done a damn thing for the city stepped up to get a piece of the spotlight." Granholm has appointed public officials to help control the aftermath of the uprising. According to Pinckney they have no legitimate roots in the community and will most likely upset whatever real work is being done. "Their job is to confuse the community."

A campaign is currently underway to hold an independent investigation of the death of Terrance Shurn. The Southwest Michigan Coalition Against Racism and Police Brutality is circulating a letter urging people to write to Governor Granholm with their demand. When asked what he would communicate to the rest of the country about the situation in Benton Harbor if he could, Reverend Pinckney said: "I would ask people for help. We need better jobs, better education. We need to have a no-chase clause. We need a people's commission to oversee the Benton Harbor police department."

Reverend Pinckney is available for questions / comments at any time from anybody: 269-925-0001

Retaliatory Transfer of Anarchist Prison Litigator

Anarchists in Portland, Oregon have received confirmation that our comrade Brian McCarvill has been transferred from Oregon State Penitentiary.

Brian is a radical social prisoner, who was recently involved in a lawsuit against the Oregon

Department of Corrections (ODOC), challenging their censorship and rejection of anarchist publications. The lawsuit alleged that ODOC frequently

censored radical materials "simply on the basis that they portrayed the Anarchist circle-A symbol, the

Anarchist Black Cross symbol, the Anarchist Black Flag, and the terms "Anarchism" and

"Anarchist"[...]" This lawsuit, McCarvill v DeHaan et al, was settled by contractual compromise on April 22, 2003.

Brian stated that the compromise settlement gives him and similarly situated persons "the relief that they could reasonably have expected from the US

District Court". This development was thus seen by Brian's supporters as a victory, especially as much

of Brian's legal work was done from Disciplinary Segregation ("The Hole"). Both Brian and his old cellmate, Rob los Ricos (Robert Thaxton), were

sent to the Hole for 120 days after individuals on the outside, attempting to aid Brian's legal work, sent in postcards featuring the anarchist "circle A" symbol and the message "This is not a gang symbol."

On May 15th, Brian was moved to Two Rivers Correctional continued next page

Institution (TRCI)

in Umatilla, Oregon. This was just over a week after he had emerged from Disciplinary Segregation for his misconduct report over the “circle A” postcards. It is clear that this latest maneuver from ODOC is due to Brian's anarchism and his recent legal success. He writes: “I have been transferred for simple punishment / retaliation; they [ODOC] have sent me to the worst place that they possibly could have sent me.” Much of Brian's property was “lost” during his transfer, with only a small amount having shown up at TRCI so far. He has had a few recent problems with censorship and is considering this situation.

Worse still, Brian has for years suffered serious back pain (from two slipped disks, and calcium build-ups over fracture trauma). He has

insurrection in iran

continued from

true freedom they will seize it. I can only hope that history, luck, insight and skill will ultimately rest on their side.

and the region rests in the possibility that social movements can rid the country of it's current theocracy, and build a strong popular base resistant to control by the US government. Either the continued existence of the unpopular theocracy, which will sooner or later be moved on by the US military or it's proxies or a domestic movement to overthrow the rule of the clerics that relies on US backing will lead to the same ends; subjugation to US interests and global capitalism. Therefore it is the responsibility of freedom fighters in the US and those who wish to halt the growth of the US empire to not only protest against US aggression towards Iran but also to support grassroots Iranian struggle against theocracy, imperialism and class oppression whenever possible. Contrary to the assertions of many on the authoritarian left who argue that to fight US imperialism we must support totalitarian domestic regimes that can resist it, I offer a different perspective. Totalitarian regimes while powerful in military might are no match for the unsurpassed military might of the US government and more importantly lack the domestic popular support needed to keep them strong during sustained diplomatic and military aggression by a most powerful enemy, the US government. People won't fight with all of their might to keep their oppressors in power, but

they will fight with all their might to stay alive and more importantly they will fight vigorously for a life where their needs are met and where popular power shared by all replaces the boot grinding down upon their collective face. It is clear that if people within the US wish to pose a sincere challenge to US imperialism we must support movements within nations under attack by the US to shape their societies along directly democratic and egalitarian lines. Neither clerics nor businessmen will pose a true threat to the United States Government's ability to expand. Only popular resistance will be able to halt the US empire in it's increasingly gruesome footsteps. Anything less is simply a losing strategy.

Sources: Inter Press News Service, Reuters, Counterpunch and

Zabalaza: A Journal of Revolutionary Anarchism

sean west damon aka wispy cockles lives in Philadelphia where is a

eros effect

continued from page 7

GK: Revolutionary subject emerges in the course of the revolution, as Marcuse observed. What this means is that people themselves are capable to self-organize and propel themselves onto the stage of history. In the Gwangju Uprising, as I have extensively written and spoken about (www.eros effect.com), people fought to expel heavily armed paratroopers from the city and then quickly cooperated with each other to run the city in a far more humane and just manner than previously thought possible. Everywhere where revolts occur, we see that the people themselves are far superior to ensconced elites in their ability to justly and peacefully manage society. Inclusiveness proceeds from the self-activation of people based on their own internal needs and desires, not their imposition from a vanguard as Lenin thought. In moments of crisis, however, the question of a new hegemonic bloc is critical.

RAAN: When discussing the German squatter's movement and specifically the defense of Hafenstrasse, you mention the tactics used to repel police forces. From your understanding of these police confrontations, did a sustained period of time in these autonomous movements nurture any career activism or "professionalization" because of constant evolution of tactics of resistance, or what exactly was the response to over-familiarity or "sceneism"?

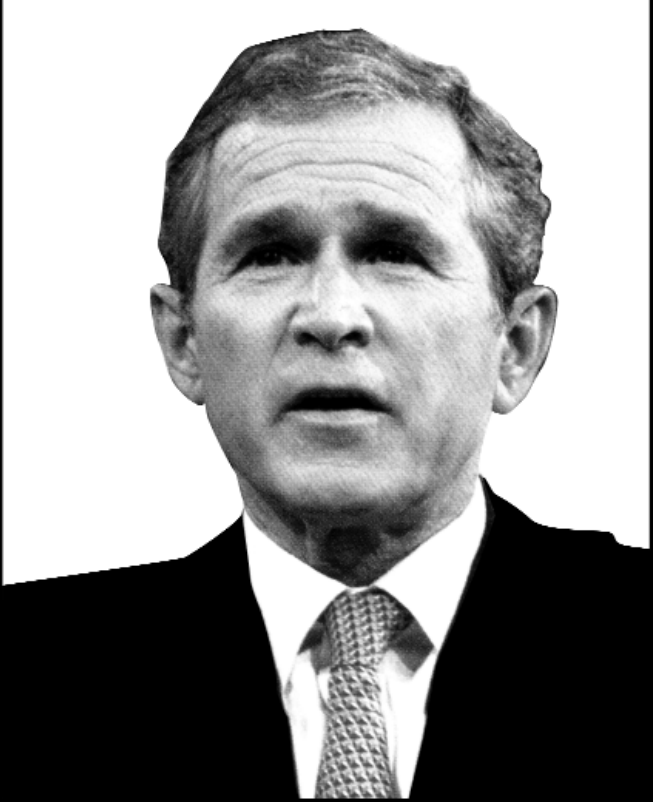
GK: Yes, because of the continuing intensity of the confrontations, the Hafenstrasse became a difficult place for women and children to live in. At one point all the children --and many of the women--had moved out. As the houses were legalized and funds allocated by the government for their renovation, Red Anna, a long-time militant, became something of a city planner in working up plans for the renovations. People structured the newly won space to insure the collective form of living groups. Whether or not the house remains radical after the Victory was won is a question I cannot answer. I have not been there in many years.

RAAN: How is in-group communication typically encouraged? Are roles (cook, cleaner, speaker, etc) rotated to ensure everyone has an equal role as well as ensuring everyone knows how the entire collective works in case people are removed/arrested? How does one foster the group spirit without creating Groupthink (everyone just agreeing because the larger group says something)? Should there be set organizational principles where independent persons are assigned the task of opposing decisions simply for the purpose of creating a critical atmosphere?

GK: Actually in my experience, the reverse problem "i.e. of good-hearted but disruptive individuals" is more common. Forging decisions by consensus is always desirable but not always possible. In no way should organizations mandate dissent if it does not organically emerge. We in the USA are individualistic more than enough to insure dissent and internal debate. Indeed, everyone wanting to be the leader --particularly among males--is too much of a problem in the USA.

It is highly idealistic to expect to do everything equally. Yes, shit work like taking the garbage out and other such tasks need to be shared. But some people are better writers, musicians, cooks, or public speakers than others. While it is desirable to rotate such tasks, it is not always most productive. On the other hand, since publicly identified "leaders" are jailed, killed, sent into exile, or more commonly in the rich countries, co-opted into the system's control center, care should continually be taken to develop the skills and abilities of every member of the movement. If we are able to multiply through the ongoing efforts of everyone, rather than simply add new members through the brilliance of orators and charisma of individuals, we will build a stronger, more resilient movement.

INTERNATIONAL




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REBEL

CALENDAR

Events of July 4th Week:

For a Complete Up to Date Listing Visit:

www.phillyimc.org or
www.justiceinjuly.org

July 1st - 4th: Kensington Welfare Rights Union: Bushville 2. Tent city For Updated Information: <http://www.kwru.org> For More Information: KWRU 215/203-1945; email: kwru@kwru.org

July 4th - 6th: INCA-MAS Convention (Islamic Circle of North America - Muslim American Association) Pennsylvania Convention Center 1101 Arch Street. For More Information: www.icna.org/convention/ or Email: info@icna.org

July 1st - 5th: De-Centralized Affinity Group actions against Sunoco "Welcome America" and the Opening of the "Constitution Center". Be Creative. Make Your Mom Proud.
www.americasbirthday.com/
www.constitutioncenter.org/

Tuesday July 1st
12 noon : Kensington Welfare Rights Union: 5th and Lehigh, Tent City Set Up; Right to Healthcare Teach-In, Free Healthcare Screenings.

7:30 pm: Jackson Browne benefit concert for Kensington Welfare Rights Union For tickets, contact the Guacamole Fund at (800) 728-6223.

Wednesday July 2nd

All Day: Tent City Location: The location will change, please use contact info for up to date information. Right to Food and Housing; Teach-In and Massive Freed Food Distribution, For Up To Date Info: www.kwru.org or www.phillyimc.org For More Information: KWRU 215/203-1945; email: kwru@kwru.org

6:30 pm: "Know Your Rights" Legal Training: "Up Against the Law" Legal Collective For More Information: (215) 563-8574.

Thursday July 3rd

All Day: KWRU Tent City Location: Right to a Living Wage Job, Teach In on FTAA and NAFTA For Up To Date Info contact KWRU

10:00 am: Women's march against JROTC

Begins at the Board of Education (21st & the Parkway) For More Information: Crossroads Women's Center at philly@crossroadswomen.net

12 noon: Demonstration against the Death Penalty. Gov. Rendell's Philadelphia Office at the corner of Broad and Walnut. For More Information: PAUADP 215-724-6120

4 pm: Black Independence Day: Avenging The Ancestors Coalition (ATAC) demonstration Liberty Bell (6th and Market) For More Information: ATAC at (215) 522-8714 or mc@browserweaver.com

7:00 pm: Detroit's art and activist collective UpsideDown Culture with Lamont Steptoe, Theodore Harris, Eware Osayande, Samantha Barrow, Cassandre Xavier, Maleka Fruean Robin's Bookstore, 108 S. 13th St.

Friday July 4th

10:00 -5:00: HUGE National Demonstration. Rally and Demonstrate against the war at home and abroad. 7th and Race. Franklin Sq. Park.

7:00 pm: The 4th of U LIE, a rebel

party. Potluck and Entertainment The Rotunda, 4012 Walnut Street. Featuring: The Catalysts, Pam Africa of MOVE, climbing poeTree "Uniting the State of the Americas", Walidah Imarisha, Lamont Steptoe, Samantha Barrow, Eware Osayande, THE INSURRECTION, THE THING THAT ALWAYS EXPLODES, Erik Peterson, and The UPTONGOOD Puppet Troupe. Contact: Samantha Barrow 215 605-7752 poet@samanthabarrow.com

Saturday July 5th

1:00 pm: Honoring The Dead from the Viet Nam War. Reading the names of Americans and Vietnamese killed. Liberty Bell, Market St. between 5th and 6th. For More Information: Veterans for Peace at (215) 455-6876 or (610) 940-5880

7:00 pm: 9/11 Families for Peaceful Tomorrows, speakers and film. Ethical Society, 1906 S. Rittenhouse Square. \$10.00 for adults, \$5.00 for students and seniors. None turned away.

Sunday July 6th
Defenestrator benefit
brunch
noon at 4823 Walton St
(one block north of

ONGOING EVENTS AND MEETINGS

Food Not Bombs

In a country hungry for war, that bombs countries hungry for food...join Food Not Bombs Every Sunday at 3:00 PM; 20th St. and The Ben. Franklin Parkway For more information: foodnotbombsphilly@yahoo.com

Vigil to Support Israeli Voices of Peace

Every Friday from 12:00 pm - 1:00 pm Israeli Consulate; 15th & Locust Streets Sponsored by Jewish Mobilization for a Just Peace. Email: jmjp_philly@yahoo.com for more info.

Honk for Mumia - small demonstrations to distribute information and show support 2nd and 4th Saturday of every month 2pm at 52nd and Market

SE Chapter PA Abolitionists Monthly Vigil

First Thursday of every month from 12:00 pm

- 1:00 pm OUTside Governor Rendell's Office 200S. Broad St. Calling for an end to executions in PA. info: waxie55@hotmail.com for more info.

Women's Anti-Violence Education (WAVE)

Monday drop-in classes every Monday night from 6:00 pm - 8:00 pm Friends Center; 1501 Cherry Street Phone: 215-241- 5720 for more information WAVE offers a drop-in, self-defense, class every Monday night. There is a sliding scale fee of \$5- \$20 (pay what you can). Women of any age, size, or physical ability will benefit. Can't make it Monday? call about our full length self-defense courses offered regularly.

Saturday Afternoon **Self-Defense for Women** class taught by women 1-4pm at the Friends Center, 1501 Cherry St., \$60 full fee but pay what you can, no one

turned

Philadelphia Social Forum

First Sunday of each month at 3PM Robin.s Book Store, 108 S. 13th Street

Philadelphia Gender Changers Academy

Female to Female Trans Technology Womens' computer classes on Wednesdays 6:30pm-9pm (\$10-\$25 cost for materials) info@phillygca.org

Philadelphians United to Support Public Schools

Every Monday from 5:15 pm - 7:45 pm United Way . 1st floor; 21st & Ben Franklin Pkwy. E-mail: jordanpccy@hotmail.com for more info

Philadelphia Regional Anti War Network

Meetings Thursday nights at 7pm

2200 N. Broad, 2nd Floor
Susquehanna and Broad
phillyprawn.org

ACT UP

Weekly Meeting Every Monday from 6:00 pm - 9:00 pm St. Lukes Church; 330 S. 13th St. (between Pine & Spruce) Email: actupphilly@critpath.org for more info.

Neighbors Against McPenntification

Weekly Meeting every Tuesday from 7:00 pm - 9:00 pm Toviah Thrift Shop; Chestnut betw. 42nd & 43rd Phone: 215-382-7251 for more info.

Weekly Meeting of Phila. County Coalition on Prison Health Care

Every Tuesday from 9:30-10:30 a.m. Philadelphia FIGHT office, 1233 Locust St., 2nd floor, For info, contact Laura McTigh: 215-380-5556

Books Through Bars

Packing Café Every Tuesday from 7:30 pm - 9:30 pm The A Space; 4722 Baltimore Ave. E-

LIBERATED

SPACES



4134 Lancaster Ave- A conspiracy from the fanatics at the defenestrator, the Philly Independent Media Centre, Radio Volta, the derailleur collective, the Unconvention and others comes this new project: a radical community centre in the pancreas of West Philly. We bought a building, now we need your involvement! info: 215.387.6155 or space@phillyimc.org * defenestrator.org/space

A-Space - a collectively run anarchist gallery and meeting/community space. Events are free and generally start at 7:30pm unless otherwise noted. Accessible by the 34 trolley. Plenty of parking for cars and bikes. They pass the hat to cover rent. 4722 Baltimore Avenue Philadelphia, PA 19143
215.727.0882 a-space@defenestrator.org

WOODEN SHOE BOOKS and RECORDS

- Anarchist bookstore owned and run by an unpaid collective of geniuses with nothing better to do than sit around talking philosophy and riots. Carries a wide range of anarchist and radical books, periodicals, pamphlets, T-shirts, patches, CD's records etc.
508 S. Fifth Street Philadelphia, PA 215.413.0999 woodenshoe@rocketmail.com
Firehouse Bikes- A worker owned collective bike shop. 50th and Baltimore

The Divine Bicycle Church - West Philly bike co-op. Tools and recycled parts

available for use. Every Tuesday and Thursday 6:30-9pm
40th and Locust Walk behind St. Marx Church

Crossroads Women's Center- open Tuesdays and Thursdays 10am-2pm or by appointment
33 Maplewood Mall, Germantown 215-848-1120

The Friends Center - American Friends Service Committee HQ. Contains meeting spaces and offices for a gazillion different entities.